

LESSONS

FOR

CHILDREN.

PART III.



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LESSONS FOR CHILDREN

PART III.

LESSON I.

Of the Re-building of the Temple.

NOW in the first Year of Cyrus, King of Persia, the Lord stirred up the Spirit of Cyrus, that he made a Proclamation throughout all his Kingdom, saying,

Thus saith Cyrus, King of Persia, The Lord God of Heaven hath given me all the Kingdoms of the Earth, and He hath charged me to build Him an House at Jerusalem which is in Judah.

Who is there among you of all His People? His God be with him, and let him go up to Jerusalem, and build the House of the Lord God of Israel (He is the God) which is in Jerusalem.

Then rose up the chief of the Fathers of Judah and Benjamin, with all them whose Spirit God had raised, to go up to build the House of the Lord which is in Jerusalem.

And all they that were about them strengthen'd their Hands, with Vessels of Silver, with Gold, with Goods, and with Beasts, and with precious Things, besides all that was willingly offer'd.

Also Cyrus the King brought forth the Vessels of the House of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem.

And he number'd them unto Sheshbazzar, the Prince of Judah, who brought them up from Babylon to Jerusalem.

^a *Ezra, c. i. v. 1, &c.*

^b Now the Children of the Province that went up out of the Captivity, were forty and two Thousand, and three Hundred and Threescore :

So the Priests and the Levites and some of the People dwelt in their Cities, and all Israel in their Cities.

^c And when the seventh Month was come, the People gathered themselves together as one Man to Jerusalem.

Then stood up Jeshua the Son of Jozadak, and his Brethren the Priests, and builded the Altar of the God of Israel.

And they offer'd Burnt-offerings thereon; but the Foundation of the Temple of the Lord was not yet laid.

Now in the second Year of their coming unto Jerusalem, stood up Jeshua with his Sons and his Brethren, to set forward the Workmen in the House of God.

And when the Builders laid the Foundation, they set the Priests with Trumpets, and the Levites with Cymbals to praise the Lord: And all the People shouted with a great Shout, because the Foundation of the House of the Lord was laid.

But many of the Priests and Levites, who were ancient Men that had seen the first House, wept with a loud Voice, and many shouted aloud for Joy.

So that the People could not discern the Noise of the Shout of Joy, from the Noise of the Weeping of the People: For the People shouted with a loud Shout, and the Noise was heard afar off.

LESSON II.

The Building hinder'd, and begun again.

^d Now when the Adversaries of Judah and Benjamin heard that the Children of the Captivity builded the Temple unto the Lord:

Then they came unto the chief of the Fathers and said, Let us build with you.

^b Ezra, c. ii. v. 1, 64, &c. ^c c. iii. v. 1, &c.

^d c. iv. v. 1, &c.

But the chief of the Fathers of Israel said unto them, you have nothing to do with us; to build an House unto our God.

Then the People of the Land weaken'd the Hands of the People of Judah, and troubled them in Building all the Days of Cyrus, King of Persia.

And in the Reign of Ahafuerus, in the Beginning of his Reign, wrote they unto him an Accusation against the Inhabitants of Judah and Jerusalem.

Then sent the King an Answer unto Rehum the Chancellour, and to Shimshai the Scribe, and to the rest of their Companions that dwelt in Samaria.

Cause these Men to cease, and that this City be not builded, until another Commandment shall be given from me.

So Rehum and Shimshai and their Companions went up in Haste unto the Jews, and made them to cease, by Force and Power.

Then ceased the Work unto the second Year of the Reign of Darius, King of Persia.

Then the Prophets Haggai, and Zechariah the Son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem.

Then rose up Zerubbabel the Son of Shealtiel, and Jeshua the Son of Jozadak, and began to build the House of God.

Then Tatnai, Governor of this Side the River, and Sherhar-boznai, and his Companions the Apharsachites sent a Letter wherein was written thus, Unto Darius the King all Peace.

Be it known unto the King, that we went into the Province of Judea, to the House of the Great God, which is builded with great Stones, and the Work going on fast.

Now therefore, if it seem good to the King, let Search be made in the King's Treasure-house which is at Babylon, whether it be so, that a Decree was made of Cyrus the King, to build the House of God at Jerusalem.

Then Darius caused Search to be made, and the Decree of Cyrus the King was found.

** Ezra, c. v. v. 1, &c.*

** c. vi. v. 1, &c.*

And Darius made a Decree, of the King's Goods, even of the Tribute beyond the River, let Expences be given unto these Men, that they be not hinder'd:

And that which they have need of, Bullocks, Rams and Lambs, Wheat, Salt, Wine and Oil, let it be given them:

That they may offer Sacrifices unto the God of Heaven, and pray for the Life of the King and his Sons.

Then the Elders of the Jews builded and finished it, according to the Commandment of the God of Israel.

And the Children of Israel kept the Dedication of this House of God with Joy.

And they kept the Passover upon the fourteenth Day of the first Month: And all such as had separated themselves from the Heathen of the Land, kept the Feast seven Days with Joy. For the Lord had made them joyful and, turned the Heart of the King of Assyria unto them, to strengthen their Hands in the Work of the House of God, the God of Israel.

LESSON III.

EZRA goes to Jerusalem, and mourns and prays for the People.

Now after these Things, in the Reign of Artaxerxes, Ezra the Son of Seraiah went up from Babylon.

And he was a ready Scribe in the Law of Moses, and the King granted him all his Request.

Now this is the Copy of the Letter which Artaxerxes gave unto Ezra, Artaxerxes, King of Kings, unto Ezra, a Scribe of the Law of the God of Heaven, perfect Peace.

I make a Decree, that all they of the People of Israel which are minded to go up to Jerusalem, go with thee.

Forasmuch as thou art sent of the King and of his seven Counsellors, to carry the Silver and Gold which the King and his Counsellors have freely offered unto the God of Israel:

§ *Ezra, c. vii. v. 1, &c.*

Whatsoever

Whatsoever more shall be needful for the House of thy God, bestow it out of the King's Treasure House.

And whatsoever is commanded of the God of Heaven, let it be diligently done. For why should there be Wrath against the Realm of the King, and his Sons?

And thou Ezra, after the Wisdom of God that is in thine Hand, set Magistrates and Judges, which may judge all the People, all such as know the Laws of thy God, and teach ye them that know them not.

^h And ⁱ I gathered the People together to the River that runneth to Ahava, and I view'd the People and the Priests:

And I sent unto Iddo, and to his Brethren the ^{*} Nehthinims, that they should bring unto us Ministers for the House of our God.

Then I proclaimed a Fast, that we might afflict ourselves before God, to seek of him a right Way for us and for our little Ones.

And we departed from the River of Ahava to go to Jerusalem: And the Hand of our God was upon us, and he delivered us from the Hand of the Enemy, and of such as lay in wait by the Way.

And we came to Jerusalem. ⁱ Then the Princes came to me, saying, The People of Israel have not separated themselves from the People of the Land, doing according to their Abominations.

And when I heard this, I rent my Mantle and sat down astonished.

Then were assembled unto me every one that trembled at the Words of the God of Israel.

And at the Evening Sacrifice, I rose up from my Heaviness, and fell upon my Knees, and spread out my Hands unto the Lord my God.

And said, O my God, I am ashamed and blush, to lift up my Face unto thee; for our Iniquities are increased over our Head, and our Trespases are grown up unto the Heavens.

O our God, what shall we say after this? For we have forsaken thy Commandments.

^h i. e. Ezra.

ⁱ c. viii. v. 15. &c.

^{*} i. e. the Servants of the Levites. ⁱ c. ix. v. 1, &c.

And after all that is come upon us for our evil Deeds, seeing thou hast punish'd us less than our Iniquities deserve.

Should we again break thy Commandments, wouldst thou not be angry with us till thou hadst consumed us?

And all the People sat in the Street of the House of God, trembling because of this Matter.

And Ezra said unto them, Make Confession unto the Lord God of your Fathers, and do his Pleasure.

Then all the Congregation answered with a loud Voice, As thou hast said, so will we do.

LESSON IV.

The Wall of Jerusalem Re-built.

^a It came to pass, as ^o I was in Shushan, the Palace, that Hanani, one of my Brethren came, and certain Men of Judah, and I asked them concerning the Jews which were left of the Captivity.

And they said, The Remnant that are left in the Province are in great Affliction: The Wall of Jerusalem also is broken down, and the Gates are burnt with Fire.

And when I heard these Words, I sat down and wept, and fasted and prayed before the God of Heaven:

And I said, I beseech Thee, O Lord God of Heaven, the Great and Terrible God, that keepeth Covenant and Mercy for them that love Him and observe his Commandments:

Hear the Prayer of thy Servant, which I pray before Thee Day and Night, for the Children of Israel thy Servants.

We have dealt very corruptly against Thee, and have not kept Thy Commandments.

Yet these are Thy People, whom Thou hast redeemed by thy Great Power, and by thy Strong Hand.

O Lord, let thine Ear be attentive to the Prayer of them who desire to fear thy Name. And grant thy Servant Favour in the Sight of this Man. For I was the King's Cup-bearer.

^m c. x. v. 9, &c.

• *Nehemiah.*

ⁿ *Nehemiah*, c. i. v. 1, &c.

¶ And in the twentieth Year of Artaxerxes the King I gave the Wine unto the King.

And the King said unto me, Why is thy Countenance sad? And I said to the King, O King live for ever. Why should not my Countenance be sad, when the City, the Place of my Fathers Sepulchers, lieth Waste, and the Gates are consumed with Fire.

Then the King said unto me, For what dost thou make Request? So I prayed to the God of Heaven.

And I said, If it please the King, send me unto Judah, unto the City of my Fathers Sepulchers, that I may build it.

So it pleased the King to send me; and he sent Captains of the Army and Horsemen with me.

So I came to Jerusalem. And I said unto the Jews, Ye see the Distress that we are in; how Jerusalem lieth waste, and the Gates thereof are burnt with Fire. Come, and let us build up the Wall of Jerusalem, that we be no more a Reproach.

Then I told them the King's Words, that he had spoken unto me. And they said, Let us rise up and build.

¶ But when Sanballat the Horonite, heard that we builded the Wall, he was wroth and mocked the Jews.

And he spake before the Army of Samaria, and said, What do these feeble Jews? Will they make an End in a Day? Will they receive the Stones out of the Heaps of Rubbish?

So built we the Wall; and all the Wall was joined together; for the People had a Mind to work.

But when Sanballat and Tobiah and the Arabians and the Ammonites, heard that the Walls of Jerusalem were made up, and that the Breaches began to be stopped, then they were very wroth.

And conspired all of them together, to come and to fight against Jerusalem and to hinder it.

And from that Time half of my Servants wrought in the Work, and the other Half held the Spears and the Shields.

P c. ii. v. 1, &c.

¶ c. iv. v. 1, &c.

And

And they which builded on the Wall, every one with one of his Hands wrought, and with the other held a Weapon.

* So the Wall was finish'd in Two and Fifty Days.

LESSON V.

The solemn Fast, Repentance and Confession of the People.

* And all the People gathered themselves together as one Man, into the Street that was before the Water gate; and they spake unto Ezra the Scribe, to bring the Book of the Law of Moses.

And Ezra brought the Law before the Congregation both Men and Women, and all that could hear with Understanding.

And he read therein from the Morning unto Mid-day, before them. And all the People were attentive unto the Book.

And Ezra stood upon a Pulpit of Wood, which they had made for the Purpose. And he open'd the Book in the Sight of all the People (for he was above all the People) and when he open'd it, all the People stood up.

And when Ezra blessed the Lord, the Great God, all the People answer'd, Amen, Amen, with lifting up their Hands; and they bowed their Heads, and worshipped the Lord, with their Faces to the Ground.

Also Jeshua and Bani and Sherebiah, and the Levites caused the People to understand the Law. They read in the Book and gave the Sense, and caused them to understand the Reading.

* Now in the twenty and fourth Day of the Month, the Children of Israel were assembled, with Fasting and with Sackcloth and Earth upon them.

And they read in the Book of the Law one fourth Part of the Day, and another fourth Part they confess and worshipped the Lord their God.

Then stood up Jeshua and Bani, and cried with a loud Voice unto the Lord their God.

Then the Levites, Kadmiel and Sherebiah said, stand up and bleis the Lord your God for ever and ever.

And

* c. vi. v. 15. * c. viii. v. 1, &c. * c. ix. v. 1, &c.

And blessed be thy glorious Name, which is exalted above all Blessing and Praise.

Thou even Thou art Lord above; thou hast made Heaven, the Heaven of Heavens, with all their Host; the Earth and all Thing, that are therein; the Sea and all that is therein. Thou preservest them all, and the Host of Heaven worshippeth Thee.

Thou didst see the Affliction of our Fathers in Egypt, and heardest their Cry by the Red Sea.

And Thou gavest them Bread from Heaven for their Hunger, and Water out of the Rock for their Thirst.

But they harden'd their Necks, and harken'd not to thy Commandments. Yet Thou forsookest them not:

Thou gavest also thy good Spirit to instruct them; yea, Forty Years didst Thou sustain them in the Wilderness, so that their Cloaths waxed not old, and their Feet swelled not.

And Thou broughtest them into the Land, which Thou hadst promised they should go in to possess it.

Nevertheless they were disobedient and rebelled against Thee, and cast thy Law behind their Backs.

Therefore Thou deliverdest them into the Hand of their Enemies. But when they cried unto Thee, Thou gavest them Saviours: Yea, many Times, when they returned and cried unto Thee, didst Thou deliver them, according to thy Mercies:

Yet they sinned again, and harden'd their Necks: Therefore gavest Thou them into the Hand of the People of the Lands.

Nevertheless Thou didst not utterly consume them; for Thou art a gracious and a merciful God.

Now therefore our God, the great, the mighty and the terrible God, who keepest Covenant and Mercy: Thou art just in all that is brought upon us; for Thou hast done right, but we have done wickedly.

Behold we are thy Servants this Day, in the Land that Thou gavest to our Fathers.

And we make a sure Covenant and write it, and our Princes, Levites and Priests seal unto it.

And the rest of the People, their Wives, their Sons and their Daughters, every one having Knowledge and having Understanding,

They

They clave to their Brethren and enter'd into an Oath, to walk in the Law of God, and to observe and do all his Commandments and Judgments and his Statutes.

LESSON VI.

ESTHER made Queen.

^u Now it came to pass in the Days of Ahasuerus, that in the third Year of his Reign he made a Feast to all his Princes :

When he shewed the Riches of his Kingdom, an hundred and fourscore Days.

And when these Days were expired, he made a Feast unto all the People that were in ^w Shushan the Palace :

And they gave them Drink in Vessels of Gold ; the Drinking was according to the Law, none did compel ; for the King had appointed, that they should do according to every Man's Pleasure.

On the seventh Day, the King commanded the seven Chamberlains that served in his Presence, to bring Vashti the Queen before the King, to shew the People and the Princes her Beauty, for she was fair to look upon.

But the Queen Vashti refused to come ; therefore was the King very wroth.

Then the King said to the Wise Men, the seven Princes of Persia and Media, which sat the first in the Kingdom,

What shall we do unto the Queen Vashti, according to Law, because she hath not performed the Commandment of the King ?

And ^{*} Memucan answered, If it please the King, let there go a royal Commandment from him, that Vashti come no more before the King Ahasuerus, and let the King give her Royal Estate unto another.

And the Saying pleased the King and the Princes, and the King did according to the Word of Memucan.

For he sent Letters into all the King's Provinces, and to every People after their Language, That every Man should

^u *Esther, c. i. v. 1, &c.* ^w *i.e. the City wherein the Palace was.* ^{*} *One of the Seven.*

should bear Rule in his own House, and that it should be published according to the Language of every People.

After these Things, Ahasuerus remembered Vashti, and what was decreed against her.

Then said the King's Servants, Let the King appoint Officers in all the Provinces of his Kingdom, that they may gather together fair young Virgins, unto Shushan the Palace, to the House of the Women, unto the Custody of Hegai, the King's Chamberlain:

And let the Maiden which pleaseth the King, be Queen instead of Vashti. And the Saying pleased the King and he did so.

Now in Shushan the Palace, there was a certain Jew, whose Name was Mordecai, a Benjamite,

Who had been carried away from Jerusalem with the Captivity, which had been carried away with Jeconiah, King of Judah.

And he brought up Esther his Uncle's Daughter, for she had neither Father nor Mother; and the Maid was fair and beautiful.

So it came to pass, when many Maidens were gathered together, unto Shushan the Palace, that Esther was brought also to the King's House, to the Custody of Hegai, Keeper of the Women.

Esther had not shewed her People, nor her Kindred, for Mordecai had charged her, that she should not shew it.

And Esther was taken unto King Ahasuerus, into his House Royal, in the seventh Year of his Reign.

And the King loved Esther above all the Women, and she obtained Favour in his Sight more than all the Virgins: So that he set the Royal Crown upon her Head, and made her Queen instead of Vashti.

And Mordecai sat in the King's Gate. In those Days two of the King's Chamberlains, Bigthan and Teresh, were wroth, and sought to lay Hand on the King Ahasuerus.

And it was known to Mordecai, who told it unto Esther the Queen. And Esther certified the King thereof, in Mordecai's Name.

Y c. ii. v. 1, &c.

** i. e. to kill him.*

PART III.

B

There

Therefore they were both hanged on a Tree. And it was written in the Book of the Chronicles before the King.

LESSON VII.

Of HAMAN and MORDECAI.

^a After these Things, did King Ahafuerus promote Haman the Agagite, above all the Princes that were with him.

And all the King's Servants that were in the Gate bow'd and revered Haman; but Mordecai bowed not.

Then the King's Servants told Haman, and Haman was full of Wrath.

And he thought Scorn to lay Hands on Mordecai alone; wherefore he sought to destroy all the Jews that were throughout the Kingdom.

And Haman said unto King Ahafuerus, There is a certain People scatter'd abroad in all the Provinces of thy Kingdom; and they keep not the King's Laws: Therefore it is not for the King's Profit to suffer them. If it please the King, let them be destroy'd.

And the King said unto Haman, The People are given to thee, to do with them as it seemeth good to thee.

Then Letters were sent into all the King's Provinces, to destroy all Jews, both young and old, little Children and Women in one Day, even upon the thirteenth Day of the twelfth Month.

^b When Mordecai perceived all that was done, he rent his Cloaths and put on Sackcloth with Ashes.

So Esther's Maids came and told it her. Then called Esther for Hatach, one of the King's Chamberlains, and gave him a Commandment to Mordecai, to know why it was.

And Mordecai gave him the Copy of the Decree to destroy the Jews, to shew it unto Esther, and to charge her, to make Supplication for her People.

Again Esther gave Hatach Commandment unto Mordecai, All the People know, that whosoever shall come

^a c. iii. v. 1, &c.

^b c. iv. v. 1, &c.

unto the King into the inner Court, who is not called, there is one Law, to put him to Death; except such to whom the King shall hold out the golden Sceptre, that he may live. But I have not been called to the King these thirty Days.

Then Mordecai commanded to answer Esther, Think not that thou shalt escape more than all the Jews:

But if thou holdest thy Peace, then shall Deliverance arise to the Jews from another Place, but thou and thy Father's House shall be destroy'd. And who knoweth, whether thou art come to the Kingdom for such a Time as this?

Then Esther bad them return Mordecai this Answer:

Gather together all the Jews that are in Shushan, and fast ye for me three Days. And so I will go in unto the King, and if I perish, I perish.

So Mordecai did as Esther had commanded. And on the third Day, Esther put on her Royal Apparel, and stood in the inner Court of the King's House; and the King sat upon his Throne.

And she obtain'd Favour in his Sight, and he held out to Esther his golden Sceptre.

Then said the King unto her, What is thy Request? It shall be given thee, to the Half of the Kingdom.

And Esther answer'd, Let the King and Haman come unto the Banquet I shall prepare To-morrow.

Then went Haman forth with a glad Heart. But when Haman saw Mordecai, that he stood not up, nor moved for him, he was full of Indignation.

Nevertheless he refrained himself, and when he came Home, he called for his Friends and Zeresh his Wife.

And Haman told them of his Glory, and how the King had advanced him; and he said, yea, and Esther the Queen hath invited me To-morrow unto a Banquet with the King.

Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's Gate.

Then said his Friends, Let a Gallows be made fifty Cubits high, and To-morrow speak unto the King, that Mordecai may be hanged thereon. And the Thing pleased Haman, and he caused the Gallows to be made.

LESSON VIII.

HAMAN destroy'd and the Jews preserv'd.

^d So the King and Haman came to Banquet with Esther the Queen.

And the King said again, What is thy Petition, Queen Esther? and it shall be granted thee; and what is thy Request? It shall be performed even to the Half of the Kingdom.

Then Esther said, If I have found Favour in thy Sight, O King, and if it please the King, let my Life be given me at my Petition, and my People at my Request.

For we are sold, I and my People, to be destroy'd, to be slain and to perish. But if we had been sold for Bondmen and Bondwomen, I had held my Tongue, altho' the Enemy could not countervail the King's Damage.

Then the King answer'd, Who is he? And where is he, that durst presume in his Heart to do so?

And Esther said, The Adversary is this wicked Haman. Then Haman was afraid before the King.

And the King arising in his Wrath, went into the Palace-garden. And Haman stood up to make Request for his Life to Esther: For he saw there was Evil determined against him by the King.

Then the King return'd, and Haman was fallen upon the Bed whereon Esther was. Then said the King, Will he force the Queen also before me?

And Harbonah, one of the Chamberlains, said before the King, Behold the Gallows which Haman made for Mordecai.

Then the King said, Hang him thereon. So they hanged Haman on the Gallows which he had prepared for Mordecai.

^e On that Day Mordecai came before the King, and the King gave him the Ring he had taken from Haman.

^d c. vii. v. 1, &c. ^e c. viii. v. 1, &c.

And

And Esther spake yet again before the King, and besought him to put away the Mischief that Haman had devised against the Jews.

Then the King said, Write for the Jews, as it liketh you in the King's Name, and seal it with the King's Ring.

Then were the King's ^f Scribes called, and it was written according to all that Mordecai commanded, unto the Jews, and to the Lieutenants, and the Deputies and Rulers of all the Provinces.

And he sent Letters by Posts, wherein the King granted to the Jews which were in every City, to gather themselves together, and to stand for their Life, and to destroy all that would assault them:

Upon one Day, in all the Provinces, namely upon the thirteenth Day of the twelfth Month.

^g Now in the twelfth Month, on the thirteenth Day, in the Day that the Enemies of the Jews hoped to have Power over them:

The Jews gathered themselves together, throughout all the Provinces, to lay Hand on such as fought their Hurt. And no Man could withstand them; for the Fear of them fell upon all People.

Thus the Jews smote all their Enemies with the Stroke of the Sword, and did what they would unto those that hated them.

^h And Mordecai the Jew was next unto King Ahazuerus, and great among the Jews; seeking the ⁱ Wealth of his People, and ^k speaking Peace to all his Seed.

LESSON IX.

The Prosperity and Afflictions of JOB.

^l There was a Man in the Land of Uz, whose Name was Job. And that Man was ^m perfect and upright, one that feared God and ⁿ eschewed Evil.

^f i. e. Secretaries. ^g c. ix. v. 1. &c. ^h c. x. v. 3.

ⁱ i. e. Welfare. ^k i. e. procuring Peace (or Happiness) for them. ^l Job, c. i. v. 1. &c. ^m i. e. Sincere.

ⁿ i. e. shun'd.

And there were born unto him seven Sons and three Daughters.

His Substance also was seven thousand Sheep and three thousand Camels, and five hundred Yoke of Oxen and five hundred She asses: So that this Man was the greatest of all the ^o Sons of the East.

Now there was a Day when * the Sons of God came to present themselves before the Lord, and Satan came also among them.

And the Lord said unto Satan, Whence comest thou? Then Satan answer'd the Lord and said, From ^p going to and fro in the Earth, and from walking up and down in it.

And the Lord said unto Satan, Hast thou consider'd my Servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that feareth God and escheweth Evil?

Then Satan answer'd the Lord and said, Doth Job serve God for Nought?

Hast Thou not blessed the Work of his Hands, and his Substance is increased in the Land?

But put forth thy Hand and touch all that he hath, and he will curse Thee to thy Face.

And the Lord said, Behold all that he hath is in thy Power; only upon himself put not forth thine Hand. So Satan went forth from the Presence of the Lord.

And there was a Day when his Sons and his Daughters were in their eldest Brother's House.

And there came a Messenger unto Job and said, The Oxen were plowing and the Asses feeding beside them.

And the Sabeans fell upon them and took them away, yea, they have slain thy Servants with the Edge of the Sword, and I only am escaped alone to tell thee.

While he was yet speaking there came another and said, ^a The Fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and I am escaped alone to tell thee.

^o i. e. *The People that inhabited, East of Judea.*

^p Seeking whom he might devour. * i. e. *the Angels.*

^a *Lightning, or, a great Fire.*

While he was yet speaking, there came another and said, The Chaldeans have fallen upon the Camels, and have carried them away, and slain thy Servants, and I only am escaped alone to tell thee.

While he was yet speaking, there came also another and said, Thy Sons and thy Daughters were in their eldest Brother's House:

And behold there came a great Wind and smote the four Corners of the House, and it fell upon the young Men, and they are dead, and I only am escaped alone to tell thee.

Then Job arose, and rent his Mantle, and fell upon the Ground and said, Naked came I out of my Mother's Womb, and naked shall I return. The Lord gave and the Lord hath taken away: Blessed be the Name of the Lord.

In all this Job sinned not, nor charged God foolishly.

Again there was a Day when the Sons of God came to present themselves before the Lord. And Satan came also.

And the Lord said, Hast thou consider'd my Servant Job? Still he holdeth fast his Integrity, altho' thou movest me against him, to destroy him without Cause.

And Satan answer'd the Lord, Skin for Skin: All that a Man hath will he give for his Life.

But put forth thy Hand, and touch his Bone, and his Flesh, and he will curse thee to thy Face.

And the Lord said unto Satan, Behold, he is in thine Hand: only save his Life.

So Satan went forth from the Presence of the Lord, and smote Job with sore Boils, from the Sole of his Foot unto his Crown.

And he took him a Potsherd to scrape himself withall; and he sat down among the Ashes.

Then said his Wife unto him, Dost thou still retain thy Integrity? Curse God and die.

But he said unto her, Shall we receive Good at the Hand of God, and shall we not receive Evil? In all this did not Job sin with his Lips.

† c. ii. v. 1, &c.

New

Now when Job's three Friends heard of all the Evil that was come upon him, they came every one from his own Place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, to comfort him.

And when they lift up their Eyes afar off, they wept, and rent every one his Mantle, and sprinkled Dust upon their Heads.

So they sat down with him upon the Ground seven Days and seven Nights. And none spake: for they saw his Grief was very great

LESSON X.

The first Speech of JOB, and the Answer of ELIPHAZ.

* After this Job open'd his Mouth and said, Why died I not from the Womb? Why did the Knees prevent me, or why the Breasts that I should suck?

For then had I been at rest with Kings and Counsellors of the Earth, which built desolate Places for themselves:

There the Wicked cease from troubling, and there the Weary be at Rest:

There the Prisoners rest together, and hear not the Voice of the Oppressor.

The Small and Great are there, and the Servant is free from his Master.

Wherefore is Light given to him that is in Misery, and Life unto the bitter in Soul?

Which long for Death, but it cometh not, and dig for it, more than for hid Treasures.

Why is Light given to a Man whose Way is hid, and whom God hath ^t hedged in?

I was not in ^u Safety, neither had I Rest, neither was I quiet, yet Trouble came.

^u Then Eliphaz the Temanite answered and said, If we ^w commune with thee, wilt thou be grieved?

* c. iii. v. 1, &c.
not secure or careless.

^w i. e. talk.

^t With Trouble.

^u c. xiv. v. 1, &c.

^u I was

Behold thou hast instructed many, and thou hast strengthen'd the weak Hands.

Thy Words have upholden him that was falling, and thou hast strengthen'd the feeble Knees :

But now it is come upon thee and thou faintest, it toucheth thee, and thou art troubled.

* Who ever perished, being innocent? Or where were the Righteous cut off?

They that sow Wickedness, reap the same; by the Blast of God they perish.

The Roaring of the Lion, and the Voice of the fierce Lion, and the Teeth of the young Lions are broken.

Now a Thing was secretly brought to me, and mine Ear received a little thereof:

In Thoughts from the Visions of the Night, when deep Sleep falleth on Men.

Fear came upon me and Trembling, which made all my Bones to shake.

Then a Spirit passed before my Face, the Hair of my Flesh stood up.

It stood still: An Image was before mine Eyes; there was Silence, and I heard a Voice, saying,

Shall mortal Man be more just than God? Shall a Man be more pure than his Maker?

Behold, he putteth no Trust in his Servants, and his Angels he chargeth with Folly.

How much less in them that dwell in Houses of Clay, which are crushed & before the Moth?

Doth not their Excellency which is in them go away? They die, even without Wisdom.

^z Altho' Affliction ^a cometh not forth of the Dust, neither doth * Trouble spring out of the Ground;

Yet Man is born unto Trouble, as the Sparks fly upward.

^b I would seek unto God, and unto God would I commit my Cause.

Who doth great Things and unsearchable; marvelous Things without Number.

* *As if he had said, Is not this Trouble the Punishment of some secret Sin?* ^y *In a Moment.* ^z *Eliphaz himself goes on.* ^a *Cometh not by Chance.* * c. v. v. 6, &c.

^b q. d. *Flee to God, and He will save thee.*

He

He saveth the Poor from the Sword, and from the Hand of the Mighty.

So the Poor hath Hope, and Iniquity stoppeth her Mouth.

Behold, happy is the Man whom God correcteth; therefore despise not thou the chastening of the Almighty.

For He maketh sore and bindeth up; He wounds and his Hands make whole.

He shall deliver thee in six Troubles; yea, in seven there shall no Evil touch thee.

In Famine He shall redeem thee from Death, and in War from the Power of the Sword.

Thou shalt be hid from the Scourge of the Tongue, neither shalt thou be afraid of Destruction when it cometh.

Thou shalt be in League with the Stones of the Field, and the Beasts of the Field shall be at Peace with thee.

Thy ^c Tabernacle shall be in Peace, thine Offspring as the Grass of the Earth.

Thou shalt come to thy Grave in a full Age, like as a Shock of Corn cometh in, in his Season.

LESSON XI.

The second Speech of JOB, and the Answer of BILDAD.

^d But Job answer'd and said,

Oh that my Grief were thoroughly weighed, and my Calamity laid in the Balance?

It would be heavier than the Sand of the Sea: Therefore my Words are swallowed up.

For the Arrows of the Almighty are within me, the Poison thereof drinketh up my Spirit: The Terrors of God do set themselves in Array against me.

O that I may have my Request, and that God would grant me the Thing that I long for!

Even that it would please God to destroy me, that He would let loose his Hand and cut me off.

^d c. vi. v. 1, &c.

Then

Then should I yet have Comfort, yea, I could harden myself in Sorrow.

What is my Strength that I should hope, and that I should prolong my Life?

Is my Strength the Strength of Stones? Or is my Flesh of Brass?

To him that is afflicted, Pity should be shew'd from his Friend. But my Brethren have ^e dealt deceitfully.

Teach me, and I will hold my Tongue; cause me to understand, wherein I have erred.

How forcible are right Words? But ^f what doth your Arguing reprove?

^g Is there not an appointed Time to Man upon Earth, Are not his Days as the Days of an Hireling?

As a Servant earnestly desireth the Shadow, and as an Hireling looketh for the Reward of his Work:

So am I made to possess Months of Vanity, and wearisome Nights are appointed for me.

When I lie down I say, When shall the Night be gone? I toss to and fro unto the Dawning of the Day.

My Flesh is cloathed with Worms and Clods of Dust, my ^h Skin is broken and become loathsome.

My Days are swifter than a Weaver's Shuttle, and are spent without Hope.

O remember that my Life is Wind: Mine Eye shall no more see good.

The Eye of him that hath seen me shall see me no more: Thine Eyes are upon me and I am not.

As the Cloud is consumed and vanisheth away, so he that goeth down to the Grave, cometh up no more.

When I say, my Bed shall comfort me, my Couch shall ease my Complaint; then Thou scarest me with Dreams, and terrifiest me thro' Visions.

So that my Soul chuseth Strangling and Death, rather than Life.

I loath it, I would not live alway: Let me alone, for my Days are Vanity.

What is Man that Thou shouldst magnify him, and that Thou shouldst set thy Heart upon him?

^e Troubling, instead of comforting me. ^f What Sin do you lay to my Charge? ^g c. vii. ^h Probably, his Disease was, The Arabian Leprosy.

And

And that thou shouldst visit him every Morning, and try him every Moment?

I have sinned: What shall I do, O Thou Preserver of Men? Wilt Thou not pardon my Transgression, and take away mine Iniquity?

For now shall I sleep in the Dust: Thou shalt seek me in the Morning, but I shall not be.

Then answered Bildad the Shuhite and said, How long wilt thou ^k speak these Things?

Doth God pervert Judgment? Or doth the Almighty pervert Justice?

If thou wouldst seek unto God betimes, and make thy Supplication to the Almighty:

If thou wert upright, surely He would awake for thee, and make thy Habitation prosperous.

Enquire, I pray thee of the former Age, and prepare thyself to the Search of their Fathers:

(For we are but of Yesterday and know nothing, because our Days upon Earth are a Shadow).

The Paths of all that forget God, and the Hypocrite's Hope shall perish.

Behold God will not cast away a perfect Man, neither will He help the evil Doers.

LESSON XII.

The third Speech of JOB, and the Answer of ZOPHAR.

Then Job answer'd and said, I know it is so of a Truth: How should Man be just before God?

If He will contend with him, he cannot answer Him one of a Thousand.

He is wise in Heart and mighty in Strength: Who hath harden'd himself against Him and hath prosper'd?

Which shaketh the Earth out of her Place, and the Pillars thereof tremble:

Who commandeth the Sun and it riseth not, and sealeth up the Stars.

¹ c. viii. v. 1, &c. ^k *As if God dealt unjustly with thee.* ¹ c. ix. v. 1, &c.

Who

Who alone spreadeth out the Heavens, and walketh upon the Waves of the Sea :

Who doeth great Things past finding out, yea and Wonders without Number.

Behold, he taketh away, and who can hinder him? Who will say unto him, What dost thou?

Tho' I were Righteous, I would not answer him, but I would make Supplication to my Judge.

But this is the Thing which I have said, He destroyeth the perfect and wicked. If the scourge slay suddenly, he will lay at the Trial of the Innocent.

^m My Soul is weary of my Life. I will speak in the Bitterness of my Soul.

Shew me wherefore thou contendest with me. Wilt thou despise the Work of thy Hands?

Hast thou Eyes of Flesh? Or seest thou as Man seeth?

Thine Hands have made me and fashion'd me round about: Yet Thou dost destroy me.

Remember, I beseech Thee, that Thou hast made me ⁿ as the Clay: And wilt Thou bring me into Dust again?

Hast thou not poured me out as Milk, and curdled me as Cheese?

Thou hast clothed me with Skin and Flesh, and fenced me with Bones and Sinews.

Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

I am full of Confusion; therefore see Thou mine Affliction.

Are not my Days few? Let me alone, that I may take Comfort a little:

Before I go, whence I shall not return, even to the Land of Darkness and the Shadow of Death.

^o Then answered Zophar the Naamathite and said, Should not the Multitude of Words be answered?

O that God would speak, and open his Lips against thee!

Know that God exacteth of thee less than thine Iniquity deserveth.

Canst thou by Searching find out God? Canst thou find out the Almighty to Perfection?

¶ It is high as Heaven, what canst thou do? Deeper than Hell, what canst thou know?

The Measure thereof is longer than the Earth and broader than the Sea.

He knoweth vain Man; He seeth Wickedness also; will He not then consider it?

For vain Man would be wise, tho' Man be born a like a wild Ass's Colt.

If thou prepare thine Heart, and stretch out thine Hands towards Him:

If Iniquity be in thine Hand, put it far away, and let not Wickedness dwell in thy Tabernacles.

For then shalt thou lift up thy Face without Spot: yea, thou shalt be stedfast and shall not fear.

Thine Age shall be clearer than the Noon-Day; thou shalt shine forth, thou shalt be as the Morning.

Thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

But the Eyes of the Wicked shall fail, and their Hope shall be as the giving up of the Ghost.

LESSON XIII.

*The fourth Speech of JOB, and the Answer of
ELIPHAZ.*

¶ And Job answered and said, No doubt ye are the People, and Wisdom shall die with you!

But I have Understanding as well as you; yea, who knoweth not such Things as these?

In His Hand is the Soul of every living Thing, and the Breath of all Mankind.

With Him is Wisdom and Strength; He hath Counsel and Understanding.

Behold, He with holdeth the Waters, and they dry up, He sendeth them out, and they overturn the Earth.

He leadeth Counsellors away spoiled, and maketh the Judges Fools.

¶ *That is, The Perfection of God.* ¶ *without Un-*
derstanding. ¶ *c. xii. v. 1, &c.* ¶ *in God's.*

He

He poureth Contempt upon Princes, and weakeneth the Strength of the Mighty.

He discovereth deep Things out of Darknes, and bringeth out to Light the Shadow of Death.

He taketh away ^t the Heart of the chief of the People of the Earth, and causeth them to wander in a Wilderness where there is no Way.

They grope in the Dark without Light; and He maketh them to stagger like a Drunken Man.

^u Lo, mine Eye hath seen all this; mine Ear heard and understood it.

What ye know, I know also; I am not inferior unto you.

O that you would altogether hold your Peace, and it should be your Wisdom.

Will you ^w speak wickedly for God, and talk deceitfully for Him.

Shall not his Excellency make you afraid, and his Dread fall upon you?

Though He slay me, yet will I trust in Him: but I will ^{*} maintain mine own Ways before Him.

He also shall be my Salvation; but an Hypocrite shall not come before Him.

Only withdraw ^{*} thine Hand from me, and let not thy Dread make me afraid.

Then call Thou and I will answer, or let me speak and answer Thou me.

Wherefore hidest Thou thy Face; and holdest me for thine Enemy.

Wilt Thou break a Leaf driven to and fro? And wilt Thou pursue dry Stubble?

Thou writest bitter Things against me, and makest me to possess the Iniquities of my Youth.

Thou lookest narrowly unto all my Paths; Thou fettest a Print upon the Heels of my Feet.

^y Man that is born of Woman, is of few Days and full of Trouble.

He cometh forth like a Flower, and is cut down; he fleeth as a Shadow and continueth not.

^a *The Understanding.* ^u c. xiii. v. 1, &c.

^w *Condemning the Innocent.* ^{*} *I will maintain, that I am not an Hypocrite, as you suppose.* ^{*} *Here Job speaks to God.* ^y c. xiv. v. 1, &c.

And dost Thou open thine Eyes upon such an one,
and bringest me into Judgment with Thee?

Who can bring a clean Thing out of an unclean?
Not one.

Seeing his Days are determined, Thou hast appointed
his Bounds that he cannot pass.

For there is Hope of a Tree, if it be cut down
that it will sprout again, and that the tender Branch
thereof will not cease:

But Man dieth and wasteth away; Man giveth up
the Ghost, and where is he?

As the Waters fail from the Sea, and the Flood de-
cayeth and drieth up:

So Man lieth down and riseth not, till the Heavens
be no more; they shall not wake nor be raised out of
their Sleep.

O that Thou wouldst hide me in the Grave, that
Thou wouldst keep me secret until thy Wrath be past!

All the Days of my appointed Time will I wait un-
til my Change come.

Thou prevailest against Man, and he passeth; Thou
changeest his Countenance and sendest him away:

His Sons come to Honour, and he knoweth it not;
they are brought low, but he perceiveth it not of
them.

But his Flesh upon him shall have Pain, and his
Soul within him shall mourn.

Then answer'd Eliphaz the Temanite and said,
Should a wise Man utter vain Knowledge?

Yea, thou castest off Fear, and restrainest Prayer
before God.

Thine own Mouth condemneth thee, and not I:
Yea, thine own Lips testify against thee.

Art thou the first Man that was born? Or wast thou
made before the Hills?

Dost thou restrain Wisdom to thyself? What know-
est thou that we know not?

Are the Consolations of God small with thee? Why
doth thy Heart carry thee away?

That thou turnest thy Spirit against God, and lettest ^a such Words go out of thy Mouth?

What is Man that he should be clean, and he that is born of a Woman that he should be righteous?

Behold, he putteth no Trust in his Saints, and the Heavens are not clean ^b in his Sight:

How much more abominable and filthy is Man who drinketh Iniquity like Water?

Let not him that is deceived trust in Vanity; for Vanity shall be his Recompence.

The Congregation of the Hypocrites shall be desolate, and Fire shall consume his Tabernacles.

LESSON XIV.

The fifth Speech of JOB, and the Answer of BILDAI.

^c Then Job answer'd and said, I have heard many such Things: Miserable Comforters are ye all.

If your Soul was in my Soul's Stead, I also could speak as ye do,

But I would strengthen you with my Mouth, and my Lips should assuage your Grief:

God hath delivered me to the Ungodly, and turned me over into the Hands of the Wicked.

I was at Ease, but he hath broken me asunder; he hath taken me by my Neck and shaken me to Pieces.

My Face is foul with Weeping, and on my Eyelids is the Shadow of Death.

O Earth, cover not thou my Blood, and let my ^d Cry have no Place.

Also now behold, my ^e Witness is in Heaven, and my Record is on High.

My Friends scorn me, but mine Eye poureth out Tears unto God.

^a As if God dealt unjustly with thee. ^b In Comparison of Him. ^c c. xvi. v. 1, &c. ^d Let it not be buried or forgotten. ^e The Witness of my Innocence.

O that one might plead for a Man with God, as a Man pleadeth for his Neighbour!

When a few Years are come, I shall go the Way whence I shall not return.

My Breath is corrupt, my Days are extinct, the Graves are ready for me.

My Eye is dim by Reason of Sorrow, and all my Members are ^f as a Shadow.

Upright Men shall be astonish'd at this; yet the Innocent shall stir up himself against the Hypocrite.

The Righteous also shall hold on his Way, and he that hath clean Hands shall be stronger and stronger.

But as for you all, do you return; for I cannot find one wise Man among you.

My Days are past: The Grave is my House; I have made my Bed in the Darknefs.

I have said to Corruption, Thou art my Father; to the Worm, Thou art my Mother and my Sister.

And where is now my Hope? I shall go down, and rest in the Dust.

^g Then answered Bildad the Shuhite and said, How long will it be, ere you make an end of Words?

Wherefore are we counted as Beasts, and reputed vile in your Sight?

Shall the Earth be forsaken for thee? And shall the Rock be removed out of his Place?

Yea, the Light of the Wicked shall be put out; and the Spark of his Fire shall not shine.

The Steps of his Strength shall be straiten'd, and his own Counsel shall cast him down.

The Snare is laid for him in the Way, and Destruction shall be ready at his Side.

It shall devour the Strength of his Skin; the first-born of Death shall devour his Strength.

His Confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors.

His Roots shall be dried up beneath, and above shall his Branch be cut off.

He shall be driven from Light into Darknefs, and chased out of the World.

^f c. xvii. v. 1, &c. ^g c. xviii. v. 1, &c.

He

He shall neither have Son or Nephew among his People, nor any remaining in his Dwellings.

They that come after him shall be astonied, as they that went before him were affrighted.

Surely such are the Dwellings of the Wicked and this is the Place of him that knoweth not God.

LESSON XV.

The sixth Speech of JOB, and the Answer of ZOPHAR.

Then Job answered and said, How long will ye vex my Soul, and break me in Pieces with Words?

Know now that God hath overthrown me, and hath compassed me with his Net.

He hath fenced up my Way that I cannot pass, and he hath set Darknes in my Paths.

He hath stript me of my Glory, and taken the Crown from my Head.

His Troops come together against me, and incamp round about my Tabernacle.

He hath put my Brethren far from me, and mine Acquaintance are estranged from me.

They that dwell in mine House count me a Stranger; I am an Alien in their Sight.

I called my Servant, and he gave me no Answer: I intreated him with my Mouth.

My Breath is strange to my Wife, tho' I intreated her for the Childrens Sake of my own Body.

My Bone cleaveth to my Skin and to my Flesh, and I am escaped ⁱ with the Skin of my Teeth.

Have Pity upon me, have Pity upon me, O my Friends; for the Hand of God hath touched me.

O that my Words were now written! O that they were printed in a Book!

That they were graven with an Iron Pen and Lead, in the Rock for ever!

For I know that my Redeemer liveth, and that He shall stand at the latter Day upon the Earth.

^h c. xix. v. 1, &c.
Difficulty.

ⁱ that is, with the utmost
And

And tho' after my Skin, Worms destroy this Body,
yet in my Flesh shall I see GOD:

Where¹ shall see for myself, and mine Eyes shall
behold, not another; tho' my Reins be consumed within
me.

Ye should say, Why persecute we Him, seeing the
Root of the Matter is found in Him?

Be ye afraid of the Sword, and know ye, that there
is a Judgment.

^k Then answer'd Zophar the Naamathite and said,
Knowest thou not this of old, since Man was placed
upon Earth,

That the Triumphant of the Wicked is short, and
the Joy of the Hypocrite but for a Moment?

Tho' his Excellency mount up to the Heavens, and
his Head reach unto the Clouds:

Yet he shall perish for ever; they who have seen him
shall say, Where is he?

He shall fly away as a Dream and not be found; he
shall be chased away as a Vision of the Night.

The Eye which saw him shall see him no more, nei-
ther shall his Place any more behold him.

His Bones shall be full of the Sin of his Youth, which
shall lie down with him in the Dust.

Tho' Wickedness be sweet¹ in his Mouth, tho' he
hide it under his Tongue:

Yet his Meat in his Bowels is turned; it is the Gall
of^m Asps within him.

He hath swallowed down Riches, and shall vomit
them up: GOD shall cast them out of his Belly.

The Heaven shall reveal his Iniquity, and the Earth
shall rise up against him.

The Increase of his House shall depart, and his Goods
shall flow away, in the Day of Wrath.

This is the Portion of a Wicked Man, and the He-
ritage appointed unto him by GOD.

^k c. xx. v. 1, &c. ¹ tho' it be sweet for the pre-
sent, it will afterwards be bitter to him. ^m a Sort
of venomous Serpent.

LESSON

LESSON XVI.

*The seventh Speech of JOB, and the Answer of
ELIPHAZ.*

ⁿ But Job answer'd and said, Suffer me that I may speak, and after I have spoken, mock on.

° Wherefore do the Wicked live, become old, yea, are mighty in Power?

Their Seed is establish'd in their Sight, and their Offspring before their Eyes.

Their Houses are safe from Fear, neither is the Rod of God upon them.

Therefore they say unto God, Depart from us; for we desire not the Knowledge of thy Ways.

What is the Almighty that we should serve Him? And what Profit should we have, if we pray unto Him?

ⁱ How oft is the ⁹ Candle of the Wicked put out? God distributeth Sorrows in his Anger.

They are as Stubble before the Wind, and as Chaff that the Storm carrieth away.

God layeth up his Iniquity ⁱ for his Children; he rewardeth him, and he shall know it.

His Eyes shall see his Destruction, and he shall drink of the Wrath of the Almighty.

Shall any teach God Knowledge, seeing he judgeth those that are high?

⁹ One dieth in his full Strength, being wholly at Ease and quiet:

His Breasts are full of Milk, and his Bones are moisten'd with Marrow.

Another dieth in the Bitterness of his Soul, and never eateth with Pleasure.

ⁱ Then shall lie down alike in the Dust, and the Worms shall cover them.

ⁿ c. xxi. v. 1, &c. ° Sometimes the Wicked prosper.

ⁱ Sometimes they are openly destroy'd. ⁹ i. e. their Prosperity at an end. ⁱ Punishes them for his Sins.

⁹ God deals variously with Men in the present World.

ⁱ So that we cannot judge of their Goodness or Wickedness by this.

ⁿ Then

u Then Eliphaz the Temanite answer'd and said,
Can a Man be profitable unto God, as he that is wise
may be profitable unto himself?

Is it any Profit to the Almighty, that thou art righteous? Or is it Gain to Him, that thy Way is perfect?

But is not thy Wickedness great, and thine Iniquities infinite?

Therefore Snares are round about thee, and sudden Fear troubleth thee.

Is not God in the Height of Heaven? And behold the Stars, how high they are!

w And sayest thou, How doth God know? Can He judge thro' the dark Cloud?

Thick Clouds are a Covering to Him that He seeth not, and He walketh in the Circuit of Heaven.

Acquaint now thyself with Him and be at Peace: So shall Good come unto thee.

Receive, I pray thee, the Law from his Mouth, and lay up his Words in thy Heart.

Then shalt thou have thy Delight in the Almighty, and shall lift up thy Face unto God.

Thou shalt make thy Prayer unto Him, and He shall hear thee, and thou shalt pay thy Vows.

Thou shalt decree a Thing, and it shall be established, and * the Light shall shine upon thy Ways.

When Men are cast down, x thou shalt say, There is lifting up, and He will save the humble Person.

LESSON XVII.

*JOB's eighth Speech, BILDAD's Answer, and
JOB's Reply.*

y Then Job answer'd and said, My Complaint is bitter. Yet my Stroke is heavier than my Groaning.

O that I knew where I might find Him! that I might come even to his Seat.

u c. xxii. v 1, &c. v Dost thou hope to hide any Thing from God? * Thou shalt prosper in all Things. x Confidently, from thy own Experience. y c. xxiv. v. 1, &c.

Behold,

Behold, I go forward, but He is not there; and backward, but I cannot perceive Him:

On the Left Hand where He doth work, but I cannot behold Him; He hideth Himself on the Right Hand, that I cannot see Him.

But He knoweth the Way that I take; when He hath tried me, I shall come forth as Gold.

^z Then answer'd Bildad the Shuhite and said, Dominion and Fear are with Him; He maketh Peace in his High Places.

Is there any Number of his Armies? And upon whom doth not his Light arise?

How then can Man be justified before God? How can he be clean that is born of a Woman?

Behold even to the Moon and it shineth not; yea, the Stars are not pure in his Sight.

How much less Man that is a Worm, and the Son of Man that is a Worm!

^a But Job answer'd and said, How hast thou plentifully declared the Thing as it is?

^b Hell is naked before Him, and Destruction hath no Covering.

He stretcheth out the North over the empty Place, and hangereth the Earth upon nothing.

He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them.

He holdeth back the Face of his Throne, and spreadeth his Cloud upon it.

He hath compass the Water with Bounds, until Day and Night come to an End.

The Pillars of Heaven tremble, and are astonish'd at his Reproof.

He divideth the Sea with his Power, and by his Understanding he smiteth thro' the Proud.

By his Spirit he hath garnish'd the Heavens; his Hand hath formed the crooked Serpent.

Lo these are Part of his Ways. But the Thunder of his Power who can understand?

^z c. xxv. v. 1, &c.

^a c. xxvi. v. 1, &c.

^b *I own the Wisdom and Power of God as much as thou.*

^c Moreover

Moreover Job said, All the while my Breath is in me and the Spirit of God is in my Nostrils:

My Lips shall not speak Wickedness, nor my Tongue utter Deceit.

God forbid that I should ^d justify you; till I die I will not remove my Integrity from me.

My Righteousness I hold fast and will not let it go: My Heart shall not reproach me as long I live.

But what is the Hope of the Hypocrite, tho' he hath gain'd, when God taketh away his Soul?

Will God hear his Cry, when Trouble cometh upon him?

If his Children be multiplied, it is for the Sword; and his Offspring shall not be satisfied with Bread.

Those that remain of him shall be buried in Death, and his Widows shall not weep.

Tho' he heap up Silver as the Dust, and prepare Raiment as the Clay:

He may prepare it, but the Just shall put it on, and the Innocent shall divide the Silver.

Terrors take Hold on him as Waters, a Tempest stealeth him away in the Night.

Men shall clap their Hands at him, and hiss him out of his Place.

LESSON XVIII.

Job shews the Price of Wisdom and protests his Integrity.

Surely there is a Vein for the Silver, and a Place for the Gold where they find it.

God setteth an End to Darkeness, the Stones of Emptiness and the Shadow of Death.

As for the Earth, out of it cometh Bread; and under it is turned up as it were Fire.

There is a Path which no Fowl knoweth, and which the Vulture's Eye hath not seen.

^c c. xxvii. v. 1, &c. ^d By owning, that you have justly accused me of Hypocrisy. ^e c. xxviii. v. 1, &c. ^f Sets Bounds to it.

g But

§ But where shall Wisdom be found? And where is the Place of Understanding?

Man knoweth not the Place thereof, neither is it found in the Land of the Living.

The Depth saith, It is not in me; and the Sea saith, It is not with me.

It cannot be gotten for Gold; neither shall Silver be weighed with the Price thereof.

No Mention shall be made of Coral or Pearls; for the Price of Wisdom is above Rubies.

Whence then cometh Wisdom? And where is the Place of Understanding?

Seeing it is hid from the Eyes of all living, and kept close from the Fowls of the Air?

Destruction and Death say, We have heard the Fame thereof with our Ears.

God understandeth the Way thereof, and He knoweth the Place thereof.

For He looketh to the Ends of the Earth, and seeth under the whole Heaven:

To make the Weight for the Winds, and to weigh the Waters by Measure.

When He made a Decree for the Rain, and a Way for the Lightning of the Thunder:

Then did He see it and declare it; He prepared, yea and searched it out.

And unto Man He said, Behold the Fear of the Lord, that is Wisdom, and to depart from Evil is Understanding.

¶ O that I were as in the Months past, when the Candle of God shined on my Head!

When the Almighty was yet with me, when my Children were about me!

When I went out, the Princes refrained talking, and laid their Hand on their Mouth.

When the Ear heard me, then it blessed me, and when the Eye saw me, it gave Witness to me:

Because I deliver'd the Poor that cried, and the Fatherless, and him that had none to help him.

§ But if we could find this, we could not find Wisdom there. ^h c. xxix. v. 2, &c.

The Blessing of him that was ready to perish came upon me, and I caused the Widow's Heart to sing for Joy.

I put on Righteousness, and it cloathed me; my Judgment was as a Robe and as ⁱ a Diadem.

I was Eyes to the Blind and Feet to the Lame: I was a Father to the Poor, and the Cause which I knew not, I searched out.

I brake the Jaws of the Wicked, and pluckt the Spoil out of his Teeth.

Men kept Silence at my Counsel; and after my Words they spake not again.

They waited for me as for the Rain; if I laughed on them, ^{*} they believed it not.

I dwelt as a King in the Army, as one that comforteth the Mourners.

ⁱ But now they that are younger than I have me in Derision, whose Fathers I would have disdain'd to set with the Dogs of my Flock.

Terrors pursue my Soul as the Wind, and my Welfare passeth away as a Cloud.

I am a Brother to Dragons and a Companion to Owls.

My Skin is black upon me, and my Bones are burnt with Heat.

My Harp also is turned to Mourning, and my Organ into the Voice of them that weep.

LESSON XIX.

Jon professes his Integrity in several Duties.

^m I made a Covenant with mine Eyes: Why then should I think upon a Maid?

Doth He not see my Ways, and count all my Steps?

If I have walked with Vanity, or if my Foot hath hated to Deceit;

Let me be weighed in an even Balance, that God may know my Integrity.

If my Step hath turned out of the Way, and if any Blot hath cleaved to my Hands:

ⁱ A Crown.

^k It seemed so great a Favour.

^l c. xxx. v. 1, &c.

^m c. xxxi. v. 1, &c.

Then let me sow, and let another eat; yea, let my Offspring be rooted out.

If I did despise the Cause of my Man Servant or of my Maid Servant when they contended with me:

What then shall I do when God riseth up? And when He visiteth, what shall I answer Him?

Did not He that made me in the Womb make him? Did not one fashion us in the Womb?

If I have with-held the Poor from their Desire, or have caused the Eyes of the Widow to fail:

Or have eaten my Morfel myself alone, and the Fatherless hath not eaten thereof.

(For from my Youth he was brought up with me as a Father, and I have guided ^a her from my Mother's Womb)

If I have seen any perish for Want of Cloathing, or any Poor without Covering:

If his Loins have not blessed me, and if he were not warmed with the Fleece of my Sheep:

Then let mine Arm fall from my Shoulder-blade, and be broken from the Bone.

For Destruction from God was a Terror to me, and by Reason of his Highness I could not endure.^o

If I have made Gold my Hope, or have said to the fine Gold, Thou art my Confidence:

If I rejoiced because my Wealth was great, or because my Hand had gotten much:

If I beheld the Sun when it shined, or the Moon walking in Brightness:

And my Heart hath secretly been inticed, or ^p my Mouth hath kissed my Hand:

This also were an Iniquity to be punish'd by the Judge; for I should have denied the God that is above.

Have I rejoiced at the Destruction of him that hated me, or lifted up myself when Evil found him?

Neither have I suffer'd my Mouth to Sin, by wishing a Curse to his Soul.

The Stranger did not lodge in the Street, but I open'd my Doors to the Traveller.

^a *The Widow.*

^o *Without doing Good.*

^p *As the Worshipers of the Sun and Moon did.*

Behold my Desire is, that the Almighty would answer me, and that mine Adversary had written a Book? ⁹

Surely I would take it upon my Shoulder, and bind it as a Crown to me.

I would declare unto him the Number of my Steps, as a Prince would I go near unto him.

If my Land cry against me, or that the Furrows thereof complain:

If I have eaten the Fruits thereof without Money, or caused the Owners thereof to lose [†] their Life:

Let Thistles grow instead of Wheat, and Cockle instead of Barley.

LESSON XX.

ELIHU reproveth JOB and his Friends.

⁸ When Elihu the Son of Barachel saw, that there was no Answer in the Mouth of these three Men.

Then he said, I am young and ye are very old; therefore I feared to shew you mine Opinion.

I said, Days should speak, and Multitude of Years should teach Wisdom.

But there is a Spirit in Man; and the Inspiration of the Almighty giveth them Understanding.

Great Men are not always wise, neither do the Aged understand Judgment.

Behold, I waited for your Words, I gave ear to your Reasons: But there is none of you that convinceth Job, or that [†] answered his Words.

I will answer also my Part; for I am full of Matter; the Spirit within me constraineth me.

Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Man.

For I know not to give flattering Titles; in so doing my Maker would take me away.

^{*} Wherefore Job, I pray thee, hear my Speeches, and hearken to all my Words.

⁹ *That I might know, what Evil I have done*

[†] *Their Livelihood.* ⁸ c. xxxii. v. 5, &c.

[†] *Not, so as to confute them,* ^{*} c. xxxiii. v. 1, &c.

My Words shall be of the Uprightness of my Heart,
and my Lips shall utter Knowledge clearly.

The Spirit of God hath made me, and the Breath of
the Almighty hath given me Life.

Behold, I am according to thy Wish, in God's stead;
I also am formed out of the Clay.

Thou hast said, I am clean, without Transgression;
yet God counteth me for his Enemy.

Behold in this, thou art not just: I will answer thee,
that God is ^u greater than Man.

Why dost thou strive against Him? For He ^w giv-
eth not Account of any of his Matters.

God speaketh once, yea twice; but Man per-
ceiveth it not.

In a Dream, in a Vision of the Night, when deep
Sleep falleth upon Men,

Then He openeth the Ears of Men, and sealeth
their Instructions:

That He may withdraw Man from his ^y Purpose,
and hide Pride from Man.

He is chasten'd also with Pain upon his Bed, and
the Multitude of his Bones with strong Pain.

Yea, his Soul draweth near unto the Grave, and
his Life to the Destroyer.

If there be a Messenger with him, an ^z Interpre-
ter, one among a Thousand, - to shew unto Man his
Uprightness,

Then God saith, Deliver him from going down
to the Pit, I have found a Ransom.

His Flesh shall be fresher than a Child's; he shall
return to the Days of his Youth.

He shall pray unto God, and He will be favourable
unto him, and he shall see his Face with joy.

He looketh upon Men, and if any say, I have sin-
ned, and perverted that which was right:

** Therefore thou oughtst not thus to afflict him.*

** He is not a Sinner to Man.*

** Of doing Good.*

** One that tel-*

leth him what God means by afflicting him.

** To*

show that God punisheth him justly.

** So it is*

that they that recover from the Arabian Leprosy

He will deliver his Soul from going down into the Pit, and his Life shall see Light.

Mark well, O Job, hearken unto me; hold thy Peace and I will speak.

If thou hast any Thing to say, answer me; for I desire to justify thee:

If not, hearken unto me; hold thy Peace, and I shall teach thee Wisdom.

LESSON XXI.

ELIHU reproveth JOB.

“ Furthermore Elihu answer’d and said, Give Ear unto me, ye that have Knowledge.

Job hath said, I am righteous, and God^d hath taken away my Judgment.

Far be it from God that He should do Wickedness, and from the Almighty, that He should commit Iniquity.

For the Work of a Man shall He render unto him, and cause every Man to find according to his Ways.

Yea, surely God will not do wickedly, neither will the Almighty prevent Judgment.

Who hath given Him a Charge over the Earth? Or who hath disposed the whole World?

If He^e set his Heart upon Man, if He^f gather unto Himself his Spirit and his Breath,

All Flesh shall perish together, and Man shall turn again unto Dust.

Is it fit to say to a King, Thou art wicked? Or to Princes, Ye are ungodly?

How much less, to Him that accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor?

His Eyes are upon the Ways of Man, and He seeth all his Goings.

There is no Darkness nor Shadow of Death where the Workers of Iniquity may hide themselves.

“ c. xxxiv. v. 1, &c. ^d Dealt unjustly with me.
“ To punish him. ^e As He may do, without Injustice.

He

He will not lay upon Man more than right, that he should enter into Judgment with God.

He shall break in Pieces mighty Men without Number, and set others in their Stead.

When He giveth Quietness, who then can make Trouble? And when He hideth his Face, who can behold Him?

Surely it is meet to say unto God, I have born Chastisements; I will not offend again.

That which I see not, teach Thou me; if I have done Iniquity, I will do it no more.

But Job hath spoken without Knowledge, and his Words were without Wisdom.

My Desire is, that Job may be tried unto the End, because of his Answers for Wicked Men.

For he addeth Rebellion unto his Sin, and multiplieth his Words against God.

^h Thinkest thou this to be right, that thou saidst, ⁱ My Righteousness is more than God's?

For thou saidst, What Profit shall I have, if I be cleansed from my Sin?

Look unto the Heavens and see, and behold the Clouds which are higher than thou.

If thou sinnest, what dost thou against him? If thy Transgressions be multiplied, what dost thou unto him?

If thou be righteous, what givest thou him? Or what receiveth he at thine Hand?

Thy Wickedness may hurt a Man as thou art, and thy Righteousness may profit the Son of Man.

By Reason of the Multitude of Oppressions they make the Oppressed to cry; they cry out by Reason of the Arm of the Mighty.

^k But none saith, Where is God my Maker, who giveth Songs in the Night?

Who ^l teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven.

And now God hath visited in his Anger; yet he ^m knoweth it not.

^e In Anger. ^h c. xxv. v. 2, &c. ⁱ In Effect, tho' not in those very Words. ^k None crieth to God for Help. ^l For they know not their Maker. ^m Job.

Therefore

Therefore doth Job open his Mouth in vain ; he multiplieth Words without Knowledge.

LESSON XXII.

ELIHU *justifieth* GOD.

^a Suffer me a little and I will shew thee what I have yet to speak on God's Behalf.

I will fetch my Knowledge from afar, and will ascribe Righteousness to my Maker.

Behold God is mighty and despiseth not any, He is mighty in Strength and Wisdom.

He withdraweth not his Eyes from the Righteous, but doth establish them for ever.

If they obey Him and serve Him, they shall spend their Days in Prosperity, and their Years in Pleasure.

Even so would He have removed thee, out of the strait into a broad Place.

But thou hast ^c fulfilled the Judgment of the Wicked ; therefore Justice and Judgment take hold of thee.

Beware lest He take thee away with his Stroke, then a great Ransom cannot deliver thee.

Will He esteem thy Riches? No, not Gold, nor all the Forces of Strength.

Behold, God exalteth by his Power. Who teacheth like Him?

^f Who hath enjoined Him his Way? Or who can say, Thou hast wrought Iniquity?

God is great, and we know Him not, neither can the Number of his Years be searched out.

Who can understand the Spreadings of the Clouds ; or the Noise of his Tabernacle?

With Clouds He covereth the Light, and commandeth it not to shine.

^g At this also my Heart trembleth, and is moved out of its Place.

^a c. xxxvi. v. 2, &c. ^c *Confirm'd their wicked Opinion.* ^f *Who hath taught God.* ^g c. xxxvii. v. 1, &c.

Hear

Hear attentively the Noise of his Voice, and the Sound that goeth out of his Mouth.

He directeth it under the whole Heaven, and his Lightning unto the Ends of the Earth.

After it a Voice roareth: He thundereth with the Voice of his Excellency.

He saith to the Snow, Be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength.

Out of the South cometh the Whirlwind, and Cold out of the North.

By the Breath of God Frost is given, and the Breadth of the Waters is straiten'd.

Hearken unto this, O Job, Consider the wondrous Works of God.

Dost thou know the Ballancings of the Clouds, the wondrous Works of Him which is perfect in Knowledge?

How thy Garments are warm, when He quieteth the Earth by the South Winds?

Hast thou with him spread out the Sky, which is strong, and as a molten Looking-Glass?

Teach us what we shall do unto Him; for we cannot order our Speech by Reason of Darkeness.

Shall it be told Him, that I speak? If a Man speak, surely he shall be swallowed up.

And now Men see not the bright Light which is in the Clouds, but the Wind passeth and cleanseeth them.

Fair Weather cometh out of the North: with God is terrible Majesty.

Touching the Almighty, we cannot find Him out: He is excellent in Power, and in Judgment and in Plenty of Justice.

Men do therefore fear Him: He respecteth not any that are wise of Heart.

LESSON XXIII.

GOD *answereth* JOB.

^a Then the Lord answered Job out of the Whirlwind and said, Who is this that darkeneth Counsel by Words without Knowledge?

Gird up now thy Loins like a Man; for I will de- of thee, and answer thou Me.

Where wast thou when I laid the Foundation of the Earth? Declare, if thou hast Understanding.

Who hath laid the Measures thereof, if thou know- est? Or who hath stretched the Line upon it?

Whereupon are the Foundations thereof fasten'd? Or who laid the Corner-stone thereof?

When the Morning stars sang together, and all the ^b Sons of God shouted for Joy?

Who shut up the Sea with Doors, when it brake forth as if it had issued out of the Womb?

When I made the Cloud the Garment thereof, and thick Darknes a swadling Band for it,

And brake up for it my decreed Place, and set Bars and Doors,

And said, Hitherto shalt thou come, and no farther, and here shall thy proud Waves be stay'd.

Hast thou enter'd into the Springs of the Sea? Or hast thou walked in the Search of the Depth?

Have the Gates of Death been opened unto thee, Or hast thou seen the Doors of the Shadow of Death?

Where is the Way where Light dwelleth? And as for Darknes, where is the Place thereof?

Knowest thou it, because thou wast then born? Or because the Number of thy Days is great?

Hast thou enter'd into the Treasures of the Snow? Or hast thou seen the Treasures of the Hail,

Which I have reserved against the Time of Trouble, against the Day of Battle and War?

Who hath divided a Water-course for the overflow- ing of Waters? Or a Way for the Lightning of Thunder,

^a c. xxxviii. v. 1, &c.

^b *The Angels.*

To cause it to rain on the Earth, Where no Man is, on the Wilderness, wherein there is no Man.

Hath the Rain a Father? Or who hath begotten the Drops of the Dew?

Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?

Canst thou lift up thy Voice to the Clouds, that Abundance of Waters may cover thee?

Canst thou send Lightnings that they may go, and say unto thee, Here are we?

Who hath put Wisdom in the inward Parts? Who hath given Understanding to the Heart.

Who can number the Clouds in Wisdom? Or who can stay ^c the Bottles of Heaven.

^d Hast thou given the Horse Strength? Hast thou cloathed his Neck with Thunder?

Canst thou make him afraid as a Grasshopper? The Glory of his Nostrils is terrible.

He paweth in the Valley and rejoiceth in his Strength: He goeth on to meet the armed Men.

He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword.

The Quiver rattleth against him, and the glittering Spear and the Shield.

He swalloweth the Ground with Fierceness and Rage, neither believeth he that it is the Sound of the Trumpet.

He saith among the Trumpets, Ha, ha; and he smelleth the Battle afar off; the Thunder of the Captains and the Shouting.

^e Moreover the Lord answered Job and said,

Shall he that contendeth with the Almighty instruct Him? He that reproveth God let him answer it.

Then Job answer'd the Lord and said,

Behold, I am vile, what shall I answer thee? I will lay mine Hand upon my Mouth.

Once have I spoken; but I will not answer; yea twice, but I will proceed no farther.

^c *The Raining Clouds.*

^d c. xxxix. v. 19, &c.

^e c. xl. v. 1, &c.

LESSON XXIV.

GOD answereth and bleſſeth JOB.

^f Then answered the Lord out of the Whirlwind and ſaid, Gird up now thy Loins like a Man; I will demand of thee, and declare thou unto Me.

Wilt thou alſo diſannull my Judgment? Wilt thou condemn Me that thou mayſt be righteous?

Halt thou an Arm like God? Or canſt thou thunder with a Voice like Him?

Deck thyſelf now with Maſteſty and Excellency, and array thyſelf with Glory and Beauty.

Look on every one that is proud and bring him low, and tread down the Wicked in their Place.

Then will I alſo confeſs unto thee, that thine own Arm can ſave thee.

^g Canſt thou draw out ^h Leviathan with an Hook? Or his Tongue with a Cord which thou letteſt down?

Will he make a Covenant with thee? Wilt thou take him for a Servant for ever?

Canſt thou fill his ⁱ Skin with ^k barbed Irons? Or his ^l Head with Fiſh ſpears?

Who can open the Doors of his Face? His Teeth are terrible round about.

His Scales are his Pride, ſhut up together as with a cloſe Seal.

By his Neeſings a Light doth ſhine, and his Eyes are like the Eye-lids of the Morning.

Out of his Mouth go burning Lamps, and Sparks of Fire leap out.

Out of his Noſtrils goeth Smoke, as out of a ſeething Pot or Caldron.

The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon.

^f c. xl. v. 3, &c. ^g c. xli. v. 1, &c. ^h The Crocodile.
ⁱ No: for they will not enter it. His Scales are impene-
 trable. ^k Bearded, like Fiſh ſpears. ^l That is, the
 Breaf-plate.

He

He esteemeth Iron as Straw, and Brass as rotten Wood.

The Arrow cannot make him flee; Sling-stones are turned with him into Stubble.

Darts are counted as Stubble: He laugheth at the shaking of the Spear.

He maketh the Deep to boil like a Pot; he maketh the Sea like a Pot of Ointment.

He maketh a Path to shine after him; one would think the Deep to be hoary.

Upon Earth there is not his like, who is made without Fear.

He beholdeth all high Things: He is a King over all the Children of Pride.

^m Then Job answer'd the Lord and said, I know that thou canst do every Thing, and that no Thought of Thine can be hinder'd.

I have utter'd that I understood not, Things too wonderful for me, which I knew not.

I have heard of Thee by the Hearing of the Ear; but now mine Eye seeth Thee.

Wherefore I abhor myself, and repent in Dust and Ashes.

And the Lord said to Eliphaz the Temanite, My Wrath is kindled against thee and thy two Friends: For ⁿ ye have not spoken of Me the Thing that is right, as my Servant Job hath.

Therefore go to my Servant Job, and he shall pray for you, for him will I accept, least I deal with you after your Folly.

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: The Lord also accepted Job.

And the Lord turned the Captivity of Job, when he prayed for his Friends: Also the Lord gave Job twice as much as he had before.

Then came there unto him all his Brethren and all his Sisters, and all they that had been of his Acquaintance before. And they bemoan'd him, and comforted him

^m c. xlii. v. 1, &c.

ⁿ For they said, None but wicked Men are afflicted.

over all the Evil that the Lord had brought upon him: Every Man also gave him a Piece of Money, and every one an Ear-ring of Gold.

So the Lord blessed the Latter-end of Job more than his Beginning: For he had fourteen Thousand Sheep and six Thousand Camels, and a Thousand Yoke of Oxen.

He had also seven Sons and three Daughters.

After this Job lived an Hundred and Forty Years, and saw his Sons and his Sons Sons, even four Generations.

So Job died being old and full of Days.

LESSON XXV.

¶ Blessed is the Man that walketh not in the Counsel of the Ungodly, nor standeth in the Way of Sinners, nor sitteth in the Seat of the Scornful.

But his Delight is in the Law of the Lord, and in his Law doth he meditate Day and Night.

And he shall be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season: His Leaf also shall not wither, and whatsoever he doth shall prosper.

The Ungodly are not so, but are like the Chaff which the Wind driveth away.

Therefore the Ungodly shall not stand in the Judgment, nor Sinners in the ¶ Congregation of the Righteous.

For the Lord ¶ knoweth the Way of the Righteous: But the Way of the Ungodly shall perish.

¶ Lord, how are they increased that trouble me? Many are they that rise up against me.

Many there be that say of my Soul, There is no Help for him in his God.

But thou, O Lord, art my Defender: Thou art my Worship and the Lifter up of my Head.

I did call upon the Lord with my Voice, and He heard me out of his holy Hill.

¶ Psalm i. v. 1, &c.

¶ At the last Day.

¶ i. e. approveth.

¶ Ps. iii. v. 1, &c.

I laid

I laid me down and slept and rose up again; for the Lord sustained me.

I will not be afraid for ten Thousands of the People, that have set themselves against me round about.

Salvation belongeth unto the Lord, and thy Blessing is upon thy People.

* Hear me when I call, O God of my Righteousness, Thou hast set me at Liberty when I was in Trouble: Have Mercy upon me and hearken unto my Prayer!

The Lord hath chosen unto himself the Man that is godly: When I call upon the Lord he will hear me.

Offer the Sacrifice of Righteousness, and put your Trust in the Lord.

Lord, lift Thou up the Light of thy Countenance upon us.

I will lay me down in Peace and take my Rest: For it is Thou, Lord, only that makest me dwell in Safety.

* Ponder my Words, O Lord: Consider my Meditation.

O hearken Thou unto my Calling, my King and my God; for unto Thee do I make my Prayer.

My Voice shalt Thou hear betimes. O Lord: Early in the Morning will I direct my Prayer unto Thee, and will look up.

For Thou art the God who hast no Pleasure in Wickedness, neither shall any Evil dwell with Thee.

The Foolish shall not stand in thy Sight; Thou hatest all Workers of Iniquity.

Thou shalt destroy them that * speak leasing: The Lord will abhor both the bloody and deceitful Man.

Lead me, O Lord, in thy Righteousness, because of mine Enemies; make plain thy Way before my Face.

Let those that put their Trust in Thee rejoice; let them ever shout for Joy, because Thou defendest them: Let them also that love thy Name, be joyful in Thee.

For Thou, O Lord, wilt bless the Righteous; with thy Favour wilt Thou compass him as with a Shield.

^s Psalm iv. v. 1, &c. * Psalm v. v. 1, &c.

^u The Wicked. * Tell Lies.

^w O Lord, my God, in Thee do I put my Trust :
Save me from all them that persecute me and deliver
me.

Lest he devour my Soul like a Lion, and tear it in
Pieces, while there is none to help.

O let the Wickedness of the Ungodly come to an
End; but guide Thou the Just.

For the righteous God trieth the very Heart and
Reins.

My Help cometh of God, who preserveth them
that are true of Heart.

God is a righteous Judge, strong and patient; for
God is provoked every Day.

The Ungodly hath conceived Sorrow, and brought
forth Ungodliness.

His ^x Travail shall come upon his own Head; he
falleth himself into the Pit he made for others.

I will give Thanks unto the Lord according to his
Righteousness: I will praise the Name of the Lord
most High.

^y O Lord, our Governor, how excellent is thy
Name in all the World! Thou that hast set thy Glory
above the Heavens!

Out of the Mouth of Babes and Sucklings hast Thou
perfected Praise, that Thou mightest ^z still the Enemy
and the Avenger.

When I consider the Heavens, even the Works of
thy Fingers, the Moon and the Stars which Thou hast
ordain'd:

What is Man that Thou art mindful of him, and
the Son of Man that Thou visitest him?

Thou madest him a little lower than the Angels, to
crown him with Glory and ^a Worship.

Thou makest him to have Dominion over the Works
of thy Hands: Thou hast put all Things in Subjection
under his Feet.

^w Psalm vii. v. 1.

^x i. e. Pains, Labour.

^y Psalm viii. v. 5, &c.

^z Put to Silence Satan and

wicked Men.

^a That is, Honour.

O Lord, our Governor! How excellent is thy Name
in all the World!

LESSON XXVI.

^b I will give Thanks unto Thee, O Lord, with my
whole Heart: I will speak of all thy marvellous
Works.

I will be glad and rejoice in Thee; yea, my Songs
will I make of thy Name, O Thou most Highest.

For Thou hast maintained my Right and my Cause:
Thou art set in the Throne who judgest right.

The Lord shall judge the World in Righteousness,
and minister true Judgment unto the People.

The Lord also will be a Defence to the Oppressed,
even a Refuge in due Time of Trouble.

And they that know thy Name will put their Trust in
Thee; for Thou hast never failed them that seek Thee.

Have Mercy upon me, O Lord; Thou that liftest
me up from the Gates of Death.

The Wicked shall be turned into Hell, and all the
People that forget God.

For the Poor shall not alway be forgotten; the Pati-
ent abiding of the Meek shall not perish for ever.

^c Why standest Thou so far off, O God, and ^d hid-
est thy Face in the needful Time of Trouble.

The Ungodly boasteth of his own Heart's Desire, and
speaketh good of the Covetous, whom God abhorreth.

The Ungodly is so proud that he careth not for God,
neither is God in all his Thoughts.

Thy Judgments are far above out of his Sight, and
therefore desisteth He all his Enemies.

Arise, O Lord God, and lift up thy Hand: forget
not the Poor.

Wherefore should the Wicked blaspheme God, and
say, Tush, Thou, God, carest not for it?

Surely Thou hast seen it: For Thou beholdest Un-
godliness and Wrong.

^b Psalm ix. v. 1, &c.

^c Psalm x. v. 1, &c.

^d Doest not appear to help us.

The Poor committeth himself unto Thee: For Thou art the Helper of the Friendless.

Lord, Thou hast heard the Desire of the Poor; Thou preparest their Heart, and thine Ear harkeneth thereto.

The Lord is King for ever and ever, and the Heathen are perished out of the Land.

• The Ungodly bend their Bow, and privily ^f shoot at them which are true of Heart.

But the Lord is in his holy Temple: The Lord's Seat is in Heaven.

His Eyes consider the Poor, and his Eye-lids try the Children of Men.

The Lord ^g alloweth the Righteous; but the Ungodly doth his Soul abhor.

Upon the Ungodly he shall rain Fire and Brimstone, Storm and Tempest; this shall be their Portion to drink.

For the righteous Lord loveth Righteousness: ^h His Countenance will behold the Thing that is just.

ⁱ Help me, O Lord; for the Faithful are ^k minish'd from the Children of Men.

They talk of Vanity every one with his Neighbour; they flatter with their Lips and dissemble with their double Heart.

The Lord shall root out all deceitful Lips, and the Tongue that speaketh proud Things.

The Words of the Lord are pure Words, even as the Silver which is tried and purified seven Times in the Fire.

Thou shalt keep ^l them, O Lord: Thou shalt preserve ^m him from ⁿ this Generation for ever.

• Lord, ^p who shall dwell in thy Tabernacle, or who shall rest upon thy holy Hill?

• Psalm xi. v. 2, &c.

^f Even bitter Words.

^g Approveth.

^h i. e. He will approve.

ⁱ Psalm xii. v. 1, &c.

^k Lessen'd.

^l Thy Words.

^m The Righteous.

ⁿ From the Wicked.

• Psalm xv.

v. 1, &c.

^p A Christian would answer, He that believes on the LORD JESUS.

Even

Even he that leadeth an uncorrupt Life, and doth the Thing that is right and speaketh the Truth from his Heart.

He that hath used no Deceit, nor done Evil to his Neighbour, and hath not slander'd his Neighbour.

He that is low in his own Eyes, and maketh much of them that fear the Lord.

He that promiseth his Neighbour and disappointeth him not, tho' it were to his own Hindrance,

He that hath not given his Money upon Usury, nor taken Reward against the Innocent.

Whofo doth these Things shall never fall.

* Preserve me, O Lord, for in Thee have I put my Trust.

I have said unto the Lord, Thou art my God: My Goods are nothing unto Thee.

All my Delight is in thy Saints, and in such as excel in Virtue.

The Lord Himself is the Portion of mine Inheritance; Thou shalt * maintain my Lot.

The Lot is fallen unto me in a fair Ground; yea, I have a goodly Heritage.

I have set God always before me: He is on my Right hand, therefore I shall not fall.

* Thou shalt not leave my Soul in ^u Hell, neither shalt thou suffer thy Holy One to see Corruption.

Thou shalt shew me the Path of Life: In thy Presence is the Fulness of Joy, and at thy Right-hand is Pleasure for evermore!

LESSON XXVII.

† O Lord, consider my Complaint, and hearken unto my Prayer that goeth not out of feigned Lips.

O hold Thou up my Goings in thy Paths, that my Foot-steps slip not.

* Psalm xvi. v. 1, &c. * Defend the Portion Thou hast given me. * A Prophecy of CHRIST. ^u The invisible World; Paradise. † Psalm xvii. v. 1, &c.

I have

I have called upon Thee, O God; incline thine Ear and hearken unto my Words.

Shew thy marvellous loving Kindness, Thou that art the Saviour of them which put their Trust in Thee.

Keep me as the Apple of an Eye; hide me under the Shadow of thy Wings.

Deliver my Soul from the Ungodly, which is a Sword of thine.

But as for me, I will behold thy Presence in Righteousness; and ^w when I awake up after thy Likeness, I shall be satisfied with it.

* I will love Thee, O Lord my Strength; the Lord is my stony Rock and my Defence; my Saviour, my God and my Might in whom I will trust; my Buckler, ^y the Horn also of my Salvation and my Refuge.

I will call upon the Lord, who is worthy to be praised; so shall I be safe from mine Enemies.

The Sorrows of Death compassed me, and the Overflowings of Ungodliness made me afraid.

The Pains of Hell came about me; the Snares of Death overtook me.

In my Trouble I called upon the Lord, and complained unto my God: And my Complaint came before Him; it enter'd even into his Ears.

The Earth trembled and quaked; the very Foundations of the Hills shook, because He was wroth.

There went a Smoke out of his Presence, and a consuming Fire out of his Mouth, so that Coals were kindled at it.

He bowed the Heavens also and came down, and it was dark under his Feet.

He rode upon ^z the Cherubim and did fly; He came flying upon the Wings of the Wind.

He made Darkness his secret Place, his Pavillion round about Him with dark Water and thick Clouds to cover Him.

At the Brightness of his Presence the Clouds removed, Hailstones and Coals of Fire.

^w *When I arise again.*

^y *The Strength.*

* *Psalms xviii. v. 1, &c.*

^z *The Angels.*

The

The Lord also thunder'd out of Heaven, and the Highest gave his Thunder; Hailstones and Coals of Fire.

The Springs of Waters were seen and the Foundations of the Earth were discovered, at thy Chiding, O Lord, at the Blasting of the Breath of thy Displeasure.

He shall send down from on High to fetch me, and shall take me out of ^a many Waters.

For I have an Eye unto all his Laws, and will not cast out his Commandments from me.

^b The Way of God is an undefiled Way: The Word of the Lord also is tried in the Fire; He is the Defender of all that trust in Him.

For who is God but the Lord? Or who hath any Strength except our God?

It is God that girdeth me with Strength for the War, and maketh my Way perfect: Thy Right Hand also shall hold me up, and thy loving Correction shall make me great.

The Lord liveth, and blessed be my strong Helper, and praised be the God of my Salvation.

It is He that delivereth me from my cruel Enemies, and setteth me up above my Adversaries.

He sheweth loving Kindness unto David, his Anointed, and unto his Seed for evermore.

^c The Heavens declare the Glory of God, and the Firmament sheweth his handy Work.

^d Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.

^e There is no Speech or Language, where their Voice is not heard: ^f Their Sound is gone out into all Lands, and their Words to the End of the World.

In them hath He set a Tabernacle for the Sun: Which goeth forth as a Bridegroom out of his Chamber, and rejoiceth as a Giant to run his Course.

He goeth forth from the uttermost Part of the Heaven, and runneth about unto the End of it again; and there is nothing hid from the Heat thereof.

^a Many Troubles overflowing my Soul.

^b The Way of his Providence. ^c Psalm xix. v. 1, &c.

^d They declare his Glory every Day and Night.

^e i. e. All over the Earth. ^f Their silent Language.

The

The Law of the Lord is perfect, & converting the Soul; the Commandment of the Lord is sure, making wise the Simple.

The Statutes of the Lord are right, rejoicing the Heart; the Commandment of the Lord is pure, enlightening the Eyes.

The Fear of the Lord is clean, enduring for ever; the Judgments of the Lord are true and righteous altogether.

More to be desired are they than Gold, yea, than much fine Gold; sweeter also than Honey and the Honey-comb.

Moreover by them is thy Servant taught, and in keeping of them there is great Reward.

Who can tell how oft he offendeth? O cleanse Thou me from my secret Faults.

Keep thy Servant also from presumptuous Sins; let them not have Dominion over me: Then shall I be upright, and innocent from the great Offence.

Let the Words of my Mouth and the Meditation of my Heart be acceptable in thy Sight, O Lord, my Strength and my Redeemer!

LESSON XXVIII.

▲ The Lord hear thee in the Day of Trouble; the God of Jacob defend thee: Grant thee thy Heart's Desire, and fulfil all thy Mind.

We will rejoice in thy Salvation, and triumph in the Lord our God.

Now know I that the Lord helpeth his Anointed, and will hear him from his holy Heaven.

Some put their Trust in Chariots and some in Horses; but we will remember the Name of the Lord our God.

They are brought down and fallen; but we are risen and stand upright. Save, Lord, and hear us, O King of Heaven, when we call upon Thee.

§ *The Law of God is more cleansing and enlightning to the Soul, than the Sun to the Body.*

▲ *Psalm xxii. v. 1, &c.*

‡ My

ⁱ My God, my God, look upon me, why hast Thou forsaken me, and art so far from the Words of my Complaint.

O my God, I cry in the Day-time, but Thou hearest not, and in the Night-season I take no Rest.

Our Fathers hoped in Thee; they trusted in Thee and Thou didst deliver them.

But as for me, I am a Worm and no Man, a very Scorn of Men and the Out-cast of the People.

Yet Thou art He that took me out of my Mother's Womb; Thou wast my Hope when I hanged yet upon my Mother's Breast.

O go not from me, for Trouble is hard at Hand, and there is none to help me.

^k I am poured out like Water; my Heart also is even like melting Wax.

My Tongue cleaveth to my Gums, and Thou shalt bring me into the Dust of Death.

^l They pierced my Hands and my Feet: They stand staring and looking upon me. They part my Garment among them, and cast Lots upon my Vesture.

But be not Thou far from me, O Lord; Thou art my Succour, haste Thee to help me.

O praise the Lord, ye that fear Him; for He hath not despised the low Estate of the Poor: He hath not hid his Face from him, but when he called upon Him, He heard him.

^m The Lord is my Shepherd: Therefore can I lack nothing.

He shall feed me in a green Pasture, and lead me forth beside the Waters of Comfort.

He shall convert my Soul, and bring me forth in the Paths of Righteousness for his Name's sake.

Yea, tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil; for Thou art with me, thy Rod and thy Staff shall comfort me.

Surely thy loving Kindness and Mercy shall follow me all the Days of my Life, and I will dwell in the House of the Lord for ever.

ⁱ Psalm xxii. v. 1, &c. ^k Quite helpless. ^l A Prophecy of Christ. ^m Psalm xxiii. v. 1, &c.

ⁿ The

ⁿ The Earth is the Lord's and all that therein is, the Compass of the World, and they that dwell therein.

Who shall ascend into ^o the Hill of the Lord, or who shall rise up in ^o his holy Place?

Even he that hath clean Hands and a pure Heart, and that hath not given his Mind to ^p Vanity.

He shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation.

^p Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in.

Who is the King of Glory? It is the Lord, strong and mighty, even the Lord mighty in Battle.

Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors; and the King of Glory shall come in.

Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory.

^q Unto Thee, O Lord, will I lift up my Soul: My God, I have put my Trust in Thee. O let me not be confounded, neither let mine Enemies triumph over me.

Shew me thy Ways, O Lord, and teach me thy Paths.

Lead me forth in thy Truth and learn me: In Thee hath been my Hope all the Day long.

Call to Remembrance, O Lord, thy tender Mercies, and thy loving Kindnesses which have ever been of old.

O remember not the Sins and Offences of my Youth, but according to thy Mercy, think Thou upon me.

Gracious and Righteous is the Lord; therefore will He teach Sinners in the Way.

Them that are meek shall He guide in ^r Judgment; and such as are gentle, them shall He learn his Way.

All the Paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies.

ⁿ Psalm xxiv. v. 1, &c. ^o Heaven.

^p A Prophecy of the Ascension of Christ.

^q Psalm xxv. v. 1, &c. ^r Righteousness, Holiness.

The Secret of the Lord is among them that fear Him, and He will shew them his Covenant.

Mine Eyes are ever looking unto the Lord ; for He shall pluck my Feet out of the Net.

Turn Thee unto me and have Mercy upon me ; O bring Thou me out of my Troubles.

Look upon my Adversity and Misery, and forgive me all my Sin.

Let Perfection and righteous Dealing wait upon me ; for my Hope hath been in Thee.

Deliver Israel, O God, out of all his Troubles.

LESSON XXIX.

* The Lord is my Light and my Salvation ; whom then shall I fear ? The Lord is the Strength of my Life : Of whom then shall I be afraid ?

Tho' an Host of Men were laid against me, yet shall not my Heart be afraid ; and tho' there rose up War against me, yet will I put my Trust in Him.

One Thing have I desired of the Lord which I will require, even that I may dwell in the House of the Lord all the Days of my Life, to behold the fair Beauty of the Lord, and to visit his Temple.

For in the Time of Trouble He shall hide me in his Tabernacle, and set me up upon a Rock of Stone.

Hearken unto my Voice, O Lord, when I cry unto Thee ; have Mercy upon me and hear me.

O hide not Thou thy Face from me, nor cast thy Servant away in Displeasure.

Thou hast been my Succour : Leave me not, neither forsake me, O God of my Salvation.

When my Father and my Mother forsake me, the Lord taketh me up.

Teach me thy Way, O Lord, and lead me in the right Way because of mine Enemies.

I should utterly have fainted, but that I believe verily to see the Goodness of the Lord in the Land of the Living.

* *Psalms* xxvii. v. 1, &c.

O tarry thou the Lord's Leisure : Be strong and He shall comfort thy Heart, and put thou thy Trust in the Lord.

† Give the Lord the Honour due to his Name :
Worship the Lord with holy Worship.

It is the Lord that commandeth ^u the Waters : It is the glorious God that maketh the Thunder.

* The Voice of the Lord is mighty in Operation,
the Voice of the Lord is a glorious Voice.

The Voice of the Lord breaketh the Cedar trees ;
yea, the Lord breaketh the Cedars of Lebanon.

The Voice of the Lord divideth the ^w Flames of Fire ;
the Voice of the Lord shaketh the Wilderness, yea, the
Lord shaketh the Wilderness of Kadesh.

The Lord sitteth above the Water flood, and the
Lord remaineth a King for ever.

The Lord shall give Strength unto his People ; the
Lord shall give his People the Blessing of Peace.

* I will magnify Thee, O Lord, for Thou hast set
me up, and not made my Foes to triumph over me.

O Lord my God, I cried unto Thee, and Thou
hast healed me.

Thou Lord, hast saved my Soul from Hell, and my
Life from them that go down to the Pit.

Sing Praises unto the Lord, O ye Saints of his, and
give Thanks unto Him at the Remembrance of his
Holiness.

For his Wrath endureth but the Twinkling of an
Eye, and in his Pleasure is Life. Heaviness may en-
dure for a Night, but Joy cometh in the Morning.

In my Prosperity I said, I shall never be moved :
Thou, Lord, of thy Goodness hast made my Hill so
strong.

Thou didst turn thy Face from me, and I was trou-
bled.

Then cried I unto Thee, O Lord, and gat me unto
my Lord right humbly.

† *Psalm xxix. v. 1, &c.* ^u *The Rain.* * *The Thunder.*
* *The Lightning.* * *Psalm xxx. v. 1, &c.*

What

What Profit is there in my Blood, when I go down to the Pit?

Shall the Dust give Thanks unto Thee? Or shall it declare thy Truth?

Hear, O Lord, and have Mercy upon me: Lord, be Thou my Helper.

Thou hast turned my Heaviness into Joy; Thou hast put off my Sackcloth and girded me with Gladness.

Therefore shall every good Man sing of thy Praise without ceasing. O my God, I will give Thanks unto Thee for ever.

y In Thee, O Lord, have I put my Trust; let me never be put to Confusion. Bow down thine Ear to me; make Haste to deliver me.

And be Thou my strong Rock and House of Defence, that Thou mayst save me.

Thou art my strong Rock and my Castle: Be Thou also my Guide, and lead me for thy Name's sake.

Into thy Hands I commend my Spirit; for Thou hast redeemed me, O Lord, Thou God of Truth.

My Hope hath been in Thee, O Lord: I have said, Thou art my God.

My Time is in thy Hand, deliver me from the Hand of mine Enemies.

Shew thy Servant the Light of thy Countenance, and save me for thy Mercies sake.

O how plentiful is thy Goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their Trust in Thee, even before the Sons of Men!

O love the Lord all ye his Saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud Doer.

Be strong and He shall establish your Heart, all ye that put your Trust in the Lord.

y *Psalms xxxi. v. 1, &c.*

LESSON XXX.

^z Blessed is he whose Unrighteousness is forgiven, and whose Sin is covered.

Blessed is the Man unto whom the Lord imputeth no Sin, and in whose Spirit there is no Guile.

I said, I will confess my Sins unto the Lord; and so Thou forgavest the Wickedness of my Sin.

For this shall every one make his Prayer unto Thee in a Time when Thou mayst be found.

Thou art a Place to hide me in, Thou shalt compass me about with Songs of Deliverance.

Great Plagues remain for the Ungodly; but whose putteth his Trust in the Lord, Mercy embraceth him on every Side.

Be glad, O ye Righteous: Rejoice in the Lord: Be joyful all ye that are true of Heart.

^a Rejoice in the Lord, O ye Righteous; for it becometh well the Just to be thankful.

Sing unto the Lord a new Song: Sing Praises lustily unto Him with a good Courage.

For the Word of the Lord is true, and all his Works are faithful.

He loveth Righteousness and Judgment; the Earth is full of the Goodness of the Lord.

By the Word of the Lord were the Heavens made, and all the ^b Hosts of them by the Breath of his Mouth.

He gathereth the Waters of the Sea together, as it were upon an Heap, and layeth up the Deep as in a Treasure-house.

Let all the Earth fear the Lord; stand in Awe of Him, all ye that dwell in the World.

The Lord maketh the Devices of the People to be of none Effect, and casteth out the Counsels of Princes.

The Counsel of the Lord shall endure for ever, and the Thoughts of his Heart from Generation to Generation.

^z *Psalms xxxii. v. 1, &c.*

^a *Ib. xxxiii. v. 1, &c.*

^b *i. e. the Sun, Moon and Stars.*

Blessed are the People whose God is the Lord Jehovah, and the Folk that He hath chosen to be his Inheritance.

The Lord looked down from Heaven, and beheld all the Children of Men: He considereth all them that dwell on the Earth.

He fashioneth all the Hearts of them, and understandeth all their Works.

There is no King that can be saved by the Multitude of an Host, neither is any mighty Man deliver'd by much Strength.

Behold the Eye of the Lord is upon them that fear Him, and put their Trust in his Mercy:

To deliver their Soul from Death, and to feed them in the Time of Dearth.

Our Soul has patiently tarried for the Lord; for He is our Help and our Shield.

Our Heart shall rejoice in Him, because we have hoped in his holy Name.

Let thy merciful Kindness, O Lord, be upon us, as we do put our Trust in Thee.

• I will always give Thanks unto the Lord; his Praise shall ever be in my Mouth.

O praise the Lord with me, and let us magnify the Lord together.

I sought the Lord and He heard me, and delivered me out of all my Fear.

Lo, the Poor crieth and the Lord heareth him, and saveth him out of all his Troubles.

The Angel of the Lord carrieth round about them that fear Him, and delivereth them.

O taste and see how gracious the Lord is! Blessed is the Man that trusteth in Him.

O fear the Lord ye that are his Saints; for they that fear Him lack nothing:

The Lions do lack and suffer Hunger; but they who fear the Lord shall want no manner of Thing that is good.

• *Psalm xxxiv. v. 1, &c.*

The Eyes of the Lord are over the Righteous; and his Ears are open to their Prayers.

The Lord is against them that do Evil, to root out the Remembrance of them from the Earth.

The Righteous cry and the Lord heareth them, and delivereth them out of all their Troubles.

Great are the Troubles of the Righteous; but the Lord delivereth them out of all.

The Lord delivereth the Souls of his Servants, and all they that put their Trust in Him, shall not be destitute.

LESSON XXXI.

^d Plead Thou my Cause, O Lord, with them that strive with me; and fight Thou against them that fight against me.

Stop the Way against them that persecute me; say unto my Soul, I am thy Salvation.

My Soul, be joyful in the Lord: It shall rejoice in thy Salvation.

All my Bones shall say, Lord, who is like unto Thee, who deliverest the Poor from him that is too strong for him; yea, the Poor and him that is in Misery, from him that spoileth him.

Let them rejoice that favour my righteous Dealing; yea let them say alway, Blessed be the Lord, who hath Pleasure in the Prosperity of his Servant. •

And as for my Tongue, it shall be talking of thy Righteousness and of thy Praise all the Day long.

^e Thy Mercy, O Lord, reacheth unto the Heavens, and thy Faithfulness unto the Clouds.

Thy Righteousness standeth like the strong Mountains, thy Judgments are like the great Deep.

Thou, Lord, shalt save both Man and Beast. How excellent is thy Mercy, O God! And the Children of Men shall put their Trust under the Shadow of thy Wings.

^d *Psalms xxxv. v. 1, &c.*

^e *Psalms xxxvi. v. 1, &c.*

They shall be satisfied with the Plenteousness of thy House; and Thou shalt give them Drink of thy Pleasures as out of the River.

For with Thee is the Well of Life; and in thy Light shall we see Light.

O continue forth thy loving Kindness unto them that know Thee, and thy Mercy unto them that are true of Heart.

† Eret not thyself because of the Ungodly, neither be thou envious against the Evil doers.

For they shall soon be cut down like the Grass, and wither'd even as the green Herb.

Put thou thy Trust in the Lord and be doing Good, and verily thou shalt be fed.

Delight thou in the Lord, and He shall give thee thy Heart's Desire.

Commit thy Way unto the Lord, and he shall bring it to pass.

He shall make thy Righteousness as clear as the Light, and thy just Dealing as the Noon-Day.

Yet a little while, and the Ungodly shall be clean gone; thou shalt look for him, and he shall be away.

But the Meek shall possess the Earth, and shall be refreshed in the Multitude of Peace.

A small Thing that the Righteous hath, is better than great Riches of the Ungodly.

The Lord ordereth a good Man's going, and maketh his Way acceptable to Himself.

Tho' he fall, he shall not be cast away; for the Lord upholdeth him with his Hand.

I have been young and now am old; and yet saw I never the Righteous forsaken, nor his Seed begging their Bread.

The Mouth of the Righteous is exercised in Wisdom, and his Tongue will be talking of Wisdom.

The Law of his God is in his Heart, and his Goings shall not slide.

I myself have seen the Ungodly in great Power, and flourishing like a green Bay-Tree.

† *Psalms xxxvii. v. 1, &c.* ‡ *i. e. Religion.*

I went

I went by, and lo he was gone; I sought him, but his Place could no where be found.

Keep Innocency, and take Heed unto the 'Thing that is right: For that shall bring a Man Peace at the last.

^h Put me not to Rebuke, O Lord, in thine Anger, neither chasten me in thy heavy Displeasure.

Lord, Thou knowest all my Desire, and my groaning is not hid from Thee.

In Thee, O Lord, have I put my Trust: Thou shalt answer for me, O Lord, my God.

I will confess my Wickedness, and be sorry for my Sin.

Forfake me not, O Lord my God: Be not Thou far from me.

Haste Thee to help me, O Lord God of my Salvation.

LESSON XXXII.

ⁱ I said, I will take Heed to my Ways, that I offend not with my Tongue.

I will keep my Mouth as it were with a Bridle, while the Ungodly is in my Sight.

Lord, let me know the Number of my Days, that I may be certified how long I have to live.

Behold Thou hast made my Days as it were a Span long: And verily every Man living is altogether Vanity.

For Man walketh in a vain Shadow, and disquieteth himself in vain: He heapeth up Riches, and cannot tell who shall gather them.

And now, Lord, what is my Hope? Truly my Hope is even in Thee.

Deliver me from all my Offences, and make ^k me not a Rebuke unto the Foolish.

When Thou chastenest Man for Sin, Thou makest his Beauty to consume away, as a Moth fretting a Garment.

^h *Psalm xxxviii. v. 1, &c.* ⁱ *Psalm xxxix. v. 1, &c.*

^k *Let them have no just Cause to reproach me.*

Hear my Prayer, O Lord, consider my Calling;
hold not thy Peace at my Tears.

For I am a Stranger with Thee and a Sojourner, as
all my Fathers were.

O spare me a little, that I may recover my Strength,
before I go hence and am no more seen.

^l I waited patiently for the Lord, and He inclined
unto me and heard my Calling.

He brought me also out of the horrible Pit, out of
the Mire and Clay, and set my Feet upon the Rock
and order'd my Goings.

And He hath put a new Song in my Mouth, even a
Thanksgiving unto our God.

Many shall see it and fear, and shall put their Trust
in the Lord.

I have not hid thy Righteousness within my Heart,
my Talk hath been of thy Truth and of thy Salvation.

Withdraw not Thou thy Mercy from me, O Lord;
let thy loving Kindness and thy Truth always preserve
me.

For innumerable Troubles are come about me; my
Sins have taken such Hold upon me, that I am not able
to look up. They are more in Number than the Hairs
of my Head, and my Heart hath failed me.

O Lord, let it be thy Pleasure to deliver me; make
Haste, O Lord, to help me.

Let all those that seek Thee, be joyful in Thee; and
let such as love thy Salvation say always, The Lord
be praised!

As for me I am poor and needy; but the Lord car-
eth for me.

Thou art my Helper and Redeemer; make no long
Tarrying, O my God.

^m Blessed is He that considereth the Poor and Needy;
the Lord shall deliver Him in the Time of Trouble.

The Lord comfort him when he lieth sick upon his
Bed; make Thou all his Bed in his Sickness.

I said, Lord, be merciful unto me: Heal my Soul,
for I have sinned against Thee.

^l *Psalm lx. v. 1, &c.*

^m *Ib. xli. v. 1, &c.*

By

By this I know Thou favourest me, that mine Enemy doth not triumph against me.

And when I am in my Health, Thou upholdest me and shalt set me before thy Face for ever.

Blessed be the Lord God of Israel, World without End, Amen!

ⁿ Like as the Hart panteth after the Water-brooks, so panteth my Soul after Thee, O God.

My Soul is athirst for God, yea, even for the living God. When shall I come to appear ° before the Presence of God?

The Lord did grant his loving Kindness in the Day-time, and in the Night season did I sing of Him, and made my Prayer unto the God of my Life.

° O God, defend my Cause against the Ungodly: Deliver me from the deceitful and wicked Man.

Thou art the God of my Strength; why hast Thou forgotten me? And why go I so heavily, while the Enemy oppresseth me?

O send out thy Light and thy Truth that they may lead me, and bring me into thy holy Hill and to thy Dwelling.

Why art Thou so heavy, O my Soul, and why art Thou so disquieted within me?

O put thy Trust in God: For I shall yet praise Him, who is the Help of my Countenance and my God.

LESSON XXXIII.

^p We have heard with our Ears, O God, our Fathers have told us, what Thou hast done in their Time of old.

Thro' Thee will we overthrow our Enemies, and tread them under that rise up against us.

It is not my Sword that shall help me; but it is Thou that savest us from our Enemies.

If we have forgotten our God, shall not God search it out? For He knoweth the very Secrets of the Heart.

ⁿ *Psalms* xlii. v. 1, &c. ° *Ib.* xliiii. v. 1, &c.

^p *Psalms* xliv. v. 1, &c.

O Lord,

O Lord, why hidest Thou thy Face, and forgettest our Misery and Trouble?

Arise and help us, and deliver us for thy Mercies sake.

1 God is our Hope and Strength: a very present Help in Trouble.

Therefore will we not fear tho' the Earth be moved, and tho' the Hills be carried into the Midst of the Sea:

Tho' the Waters thereof rage and swell, and tho' the Mountains swell at the Tempest of the same.

The River of the Flood shall make glad the City of God, the Tabernacle of the Most Highest.

God is in the Midst of her, therefore shall she not be removed: God shall help her, and that right early.

The Heathen make much ado, and the Kingdoms are moved, but God uttereth his Voice, and the Earth shall melt away.

O come hither and behold the Works of the Lord. He maketh Wars to cease in all the World. He breaketh the Bow, and [†]knappeth the Spear in funder, and burneth the Chariots in the Fire.

Be still then, and know that I am God. I will be exalted among the Heathen; I will be exalted in the Earth.

The Lord of Hosts is with us: The God of Jacob is our Refuge.

2 O clap your Hands together all ye People; O sing unto God with the Voice of Melody.

For the Lord is high and to be feared; He is the great King upon all the Earth.

O sing Praises, sing Praises unto our God: O sing Praises, sing Praises unto our King.

For God is the King of all the Earth: Sing ye Praises with [†]Understanding.

God reigneth over the Heathen: God sitteth upon his holy Seat.

1 Psalm xvi. v. 1, &c.

† i. e. Snappeth.

2 Psalm xvii. v. 1, &c.

† Considering and understanding what you say.

God, who is very high exalted, doth defend the Earth as it were with a Shield.

^u We wait for thy loving Kindness, O Lord, in the Midst of thy Temple.

This God is our God for ever and ever: He shall be our Guide unto Death.

* There be some that put their Trust in their Goods, and boast themselves in the Multitude of their Riches.

But no Man may deliver his Brother, nor make Agreement unto God for him.

For it cost more to redeem their Souls; so that he must let that alone for ever.

For wise Men also die, as well as the Ignorant and Foolish, and leave their Riches for other.

And yet they think that their Houses shall continue for ever, and call the Lands after their own Names.

This is their Foolishness: Yet their Posterity praise their Saying.

They lie in Hell like Sheep: Death gnaweth upon them; and the Righteous shall have Dominion over them ^w in the Morning; their Beauty shall consume in the Sepulcher out of their Dwelling.

Be not Thou afraid tho' one be made rich, or if the Glory of his House be increased.

For he shall carry nothing away with him when he dieth, neither shall his Pomp follow him.

He shall follow the Generation of his Fathers, and shall never see Light.

Man that is in Honour, and understandeth not, is like the Beasts that perish.

LESSON XXXIV.

* The Lord, even the most mighty God hath spoken, and called the World from the rising of the Sun unto its going down.

^u *Psalm* xlviii. v. 8, 9.

^w *In the Resurrection.*

* *Psalm* xlix. v. 6, &c.

* *Psalm* l. v. 1, &c.

There

There shall go before Him a consuming Fire, and a mighty Tempest round about Him.

He shall call the Heavens from above, and the Earth that He may judge his People.

Hear, O my People: I will testify against thee; for I am God, even thy God.

All the Beasts of the Forest are mine, and so are the Cattle upon a thousand Hills.

If I be hungry I will not tell thee; for the World is Mine and the Fulness thereof.

Thinkest thou that I will eat the Flesh of Bulls, or drink the Blood of Goats?

Offer unto God Thanksgiving, and pay thy Vows unto the most High.

And call upon Me in the Time of Trouble: So will I hear thee and thou shalt praise Me.

O consider this, ye that forget God: I least I tear you in Pieces, and there be none to deliver you.

Whofo offereth me Praise, glorifieth me, and to him that ordereth his Conversation right, will I shew the Salvation of God.

Have Mercy upon me, O Lord, after thy great Goodness, after the Multitude of thy Mercies do away mine Offences.

Wash me throughly from my Wickedness, and cleanse me from my Sin.

I acknowledge my Faults, and my Sin is ever before me. Behold, I was shapen in Wickedness, and in Sin did my Mother conceive me.

O purge me with ^z Hyssop and I shall be clean; wash me and I shall be whiter than Snow.

Hide thy Face from my Sins, and blot out all my Iniquities.

Create in me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

O give me the Comfort of thy Help again, and stablish me with thy free Spirit.

O Lord, open Thou my Lips, and my Mouth shall shew thy Praise.

^y Psalm li. v. 1, &c. ^z Alluding to Levit. xiv. 6.

Thou desirest no Sacrifice, else would I give it Thee; but Thou delighest not in Burnt-offerings.

The Sacrifice of God is a troubled Spirit; a broken and contrite Heart, O God, shalt Thou not despise.

^a Hear, my Prayer, O God; and hide not thyself from my Petition.

In the Evening and Morning and at Noon day will I pray, and that ^a instantly, and He shall hear my Voice.

O cast thy Burden upon the Lord, and He shall sustain thee, and shall not suffer the Righteous to fall for ever.

Bloody and deceitful Men shall not live out half their Days: But my Trust shall be in Thee, O Lord.

^b Be merciful unto me, O Lord; for Man would swallow me up: They are many that fight against me, O Thou Most High.

Nevertheless, tho' I am sometimes afraid, yet put I my Trust in Thee.

I have put my Trust in God, and will not fear what Men can do unto me.

When I call upon Thee, then shall mine Enemies turn back: This I know; for God is on my Side.

In God's Word will I rejoice: In the Lord's Word will I comfort me.

^c I will give Thanks unto the Lord, among the People; and I will sing unto Thee among the Nations.

For the Greatness of thy Mercy reacheth unto the Heavens, and thy Truth unto the Clouds.

Set up thyself, O Lord, above the Heavens, and thy Glory above all the Earth.

LESSON XXXV.

^d Deliver me from my Enemies, O God: Defend me from them that rise up against me.

My Strength will I ascribe unto Thee; for Thou art the God of my Refuge.

^a *Fervently.*

^b *Psalms lvi. v. 1, &c.*

^c *Psalms lvi. v. 10, &c.*

^d *Ib. lix. v. 1, &c.*

I will sing of thy Power, and will praise thy Mercy
betimes in the Morning: For Thou hast been my De-
fence, and Refuge in the Day of my Trouble.

Unto Thee, O my Strength will I sing; for Thou
art my Refuge and my merciful God.

^e O be Thou our Help in Trouble; for vain is the
Help of Men.

^f Hear my Crying, O God: Give Ear unto my
Prayer.

From the Ends of the Earth will I call upon Thee,
when my Heart is in Heaviness.

O set me up on the Rock which is higher than I;
for Thou hast been my Hope.

I will dwell in thy Tabernacle for ever; I will trust
in the Covering of thy Wings.

^g My Soul waiteth still upon God; for of Him
cometh my Salvation.

He is my Strength and my Salvation; He is my
Defence, so that I shall not fall.

The Children of Men are deceitful; when laid in
the Balance, they are lighter than Vanity itself.

Thou, Lord, art merciful; for Thou rewardest every
Man according to his Works.

^h O God, Thou art my God: early will I seek
Thee.

My Soul thirsteth for Thee, in a barren and dry
Land where no Water is.

Thus have I looked for Thee in Holiness, that I
might behold thy Power and Glory.

For thy loving Kindness is better than the Life it-
self; my Lips shall praise Thee.

As long as I live will I magnify Thee, and lift up
my Hands in thy Name.

My Soul shall be satisfied as with Marrow and Fat-
ness, when my Mouth praiseth Thee with joyful Lips.

Have I not remember'd Thee in my Bed, and thought
upon Thee when I was waking?

^e Psalm lx. v. 11.

^f Ib. lxi. v. 1, &c.

^g Ib. lxii. v. 1, &c.

^h Ib. lxiii. v. 1, &c.

Because Thou hast been my Helper: Therefore under the Shadow of thy Wings will I rejoice.

ⁱ Thou, O God, art praised in Sion, and unto Thee shall the Vow be performed.

O Thou that hearest Prayers, unto Thee shall all Flesh come.

My Misdeeds prevail against me: O be Thou merciful unto our Sins.

Blessed is the Man whom Thou chusest and receivest unto Thee: He shall be satisfied with the Pleasures of thy House, even of thy holy Temple.

Thou shalt shew us wonderful Things, O God of our Salvation: Thou that art the Hope of all the Ends of the Earth, and of them that remain in the broad Sea:

Who by his Strength setteth fast the Mountains, and ^{is} girded about with Power.

Who stilleth the Raging of the Sea, the Noise of his Waves, and the Madnes of the People.

They that dwell in the uttermost Parts of the Earth shall be afraid at ^k thy Tokens: Thou makest the Outgoing of the Morning and Evening to praise Thee.

Thou visitest the Earth and bledest it: Thou makest it very plenteous.

^l The River of God is full of Water: Thou preparest the Corn, and providest for the Earth.

Thou waterest the Furrows: Thou sendest Rain into the little Valleys thereof: Thou makest it soft with the Drops of Rain, and bledest the Increase of it.

Thou crownest the Year with thy Goodness, and thy Clouds drop Fatness.

They shall drop on the Dwellings of the Wilderness, and the little Hills shall rejoice on every Side.

LESSON XXXVI.

^m O be joyful in God, all ye Lands: Sing Praise unto his Name: Make his Praise to be glorious.

Say unto God, O how wonderful art Thou in thy Works! Thro' the Greatness of thy Power, thine Enemies shall submit themselves unto Thee.

ⁱ *Psalms* lxxv. v. 1, &c.
^l *The Clouds.*

^k *Perhaps, Thunder and Lightning.*
^m *Psalms* lxxvi. v. 1, &c.

For all the World shall worship Thee, sing of Thee and praise thy Name.

Come and see the Works of God. He is terrible in his Doings toward the Children of Men.

He ruleth with his Power for ever; And such as will not believe, shall not be able to exalt themselves.

O bless our God, ye People, and make the Voice of his Praise to be heard:

Who holdeth our Soul in Life, and suffereth not our Feet to slip.

Thou, O God, hast proved us: Thou hast tried us, like as Silver is tried.

O come hither, all ye that fear God, and I will tell you what he hath done for my Soul.

If I incline unto Wickedness with my Heart, the Lord will not hear me.

But God hath heard me, and consider'd the Voice of my Prayer.

Praised be God who hath not cast out my Prayer, nor turned his Mercy from me.

^a God be merciful unto us and bless us, and shew us the Light of his Countenance and be merciful unto us:

That thy Way may be known upon Earth, thy saving Health among all Nations.

Let the People praise Thee, O God, yea let all the People praise Thee.

O let the Nations rejoice and be glad; for Thou shalt judge the Folk righteously, and govern the Nations upon Earth.

Let the People praise Thee, O God, yea let all the People praise Thee.

Then shall the Earth bring forth her Increase, and God even our own God shall give us his Blessing.

God shall bless us, and all the Ends of the World shall fear Him.

^o Let God arise, and let his Enemies be scatter'd. Let them also that hate Him, flee before Him.

^a *Psalm* lxxvii. v. 1, &c. ^o *Ib.* lxxiii. v. 1, &c.

As the Smoke vanisheth, so shalt Thou drive them away: As Wax melteth at the Fire, so shall the Ungodly perish at the Presence of God.

But let the Righteous be glad and rejoice before God: Let them also be merry and joyful.

Sing unto God, sing Praises unto his Name: Extol Him that rideth upon the Heavens: Praise Him by his Name *P J A H*, and rejoice before Him.

A Father of the Fatherless, a Judge of the Widows, is God in his holy Habitation.

He is the God that maketh Men to be of one Mind in an House, and bringeth the Prisoners out of Captivity.

O God, when Thou wentest forth before the People, when Thou wentest thro' the Wilderness,

The Earth shook and the Heavens dropped at the Presence of God: Sinai was moved at the Presence of the God of Israel.

Thou, O God, sentest a gracious *q* Rain upon thine Inheritance and refreshedst it when it was weary.

The Chariots of God are twenty Thousand, even thousands of Angels; and the Lord is among them, as in the holy Place of Sinai.

Thou art gone up on High, Thou hast led Captivity captive, and received Gifts for Men; yea, even for thine Enemies, that the Lord God might dwell among them.

Praised be the Lord daily, even the God who helpeth us and poureth his Benefits upon us.

He is our God, the God of whom cometh Salvation: God is the Lord, by whom we escape Death.

Sing unto God, O ye Kingdoms of the Earth; O sing Praises unto the Lord.

Who sitteth in the Heavens over all from the Beginning: Lo, He doth send out his Voice, yea and that a mighty Voice.

Ascribe ye the Power to God over Israel: His Worship and Strength is in the Clouds.

O God, wonderful art Thou in thy holy Places, even the God of Israel. He will give Strength and Power unto his People; Blessed be God.

p That is Jehovah.

q Manna and Quails.

r CHRIST.

LESSON

LESSON XXXVII.

* O Lord, I make my Prayer unto Thee in an acceptable Time.

Let not the Deep swallow me, and let not the Pit shut her Mouth upon me.

Hear me, O Lord, for thy loving Kindness is comfortable; turn Thee unto me, according to the Multitude of thy Mercies.

Draw nigh unto my Soul and save it: O deliver me, because of mine Enemies.

I looked for some to have Pity on me, but there was no Man; neither found I any to comfort me.

Yet when I am poor and in Heaviness, thy Help, O Lord, shall lift me up.

The Humble shall consider this and be glad: Seek ye after God and your Soul shall live.

For the Lord heareth the Poor, and despiseth not his Prisoners.

Let Heaven and Earth praise Him; the Sea and all that moveth therein.

* In Thee, O Lord, have I put my Trust, let me never be put to Confusion: Rid me and deliver me in thy Mercy; incline thine Ear unto me and save me.

Be Thou my strong Hold, whereunto I may always resort: Thou shalt help me: Thou art my Defence and my Castle.

Deliver me, God, out of the Hand of the Ungodly, out of the Hand of the unrighteous and cruel Man.

For Thou, O Lord God, art the Thing that I long for; Thou art my Hope, even from my Youth.

Thro' Thee have I been holden up ever since I was born; Thou art He that took me out of my Mother's Womb; my Praise shall be always of Thee.

I am become as it were a Monster unto many; but my sure Trust is in Thee.

O let my Mouth be filled with thy Praise, that I may sing of thy Glory and Honour all the Day long.

* *Psalms* lxi. v. 1, &c. * *Ib.* lxxi. v. 1, &c.

Cast me not away in the Time of Age; forsake me not, when my Strength faileth me.

Go not far from me, O God: My God, haste Thee to help me.

I will patiently abide alway, and will praise Thee more and more.

I will go forth in the Strength of the Lord God, and will make Mention of thy Righteousness only.

Thou, O God, hast taught me from my Youth up until now; therefore will I tell of thy wondrous Works.

Forsake me not, O God, in my old Age, when I am grey-headed; until I have shewed thy Power to them that are yet for to come.

Thy Righteousness, O God, is very high; and great Things are they that Thou hast done: O God, who is like unto Thee!

O what great Troubles and Adversities hast Thou shew'd me! And yet didst Thou turn and refresh me.

Therefore will I praise Thee and thy Faithfulness, O God: Unto Thee will I sing, O Thou Holy One of Israel.

My Lips will be * fain when I sing unto Thee, and my Soul which Thou hast deliver'd.

u Blessed be the Lord God, the God of Israel, who only doth wondrous Things:

And blessed be his glorious Name for ever: Let the whole Earth be filled with his Glory. Amen and Amen.

* Truly God is loving to Israel, even to such as are of a clean Heart.

Nevertheless my Feet were almost gone, my Steps had well-nigh slipt.

For I was grieved at the Wicked, I saw the Ungodly in Prosperity.

These prosper in the World, and these have Riches in Possession.

But O how suddenly do they consume, perish and come to a fearful End!

u *Psalms* lxxii. v. 18, 19. * *Glad.*

w *Ib.* lxxiii. v. 1, &c.

I am

I am continually with Thee; Thou hast holden me by my Right-hand.

Thou shalt guide me with thy Counsel, and after that, receive me to Glory:

Whom have I in Heaven but Thee? And there is none upon Earth that I desire beside Thee.

My Flesh and my Heart faileth: But God is the Strength of my Heart and my Portion for ever.

It is good for me to hold me fast by God, to put my Trust in the Lord God.

LESSON XXXVIII.

* God is my King of old: The Help that is done upon Earth he doth it Himself.

Thou broughtest Waters out of the hard Rocks; Thou driedst up mighty Waters.

The Day is thine, and the Night is thine: Thou hast prepared the Light and the Sun.

Thou hast set all the Borders of the Earth: Thou hast made Summer and Winter.

Arise, O God, maintain thine own Cause; remember how the foolish Man blasphemeth Thee Daily.

O let not the Simple go away ashamed; but let the Poor and Needy praise thy Name.

† Thou, even Thou art to be feared. And who may stand in thy Sight when Thou art angry.

Thou didst cause thy Judgment to be heard from Heaven; the Earth trembled and was still.

When God arose to Judgment, to save all the Meek of the Earth.

The Fierceness of Man shall turn to thy Praise: The Remainder of Wrath shalt Thou restrain.

He shall refrain the Spirit of Princes: He is wonderful among the Kings of the Earth.

‡ When I am in Heaviness, I will think upon God; when my Heart is vexed, I will complain.

* *Psalm lxxiv. v. 1, &c.* † *Ib. lxxvi. v. 7, &c.*

‡ *Ib. lxxvii. v. 3, &c.*

Will the Lord absent Himself for ever? And will He no more be intreated?

Is his Mercy clean gone for ever? Is his Promise come to an End for evermore?

Hath God forgotten to be gracious? Will He shut up his Loving-kindness in Displeasure?

It is mine own Infirmary. I will remember the Years of ^a the Right-hand of the Most High.

I will remember the Works of the Lord, and call to mind thy Wonders of old Time.

I will think of all thy Works, and my Talking shall be of thy Doings.

Thy Way, O God, is Holy; Who is so great a God as our God?

Thou art the God that dost Wonders: Thou hast declared thy Strength among the People.

Thou hast mightily deliver'd thy People, even the Sons of Jacob and Joseph.

^b The Waters saw Thee, O God, the Waters saw Thee, and were afraid; the Depths also were troubled.

The Voice of thy Thunder was in the Heaven: The Lightnings shone upon the Ground; the Earth trembled and shook.

Thy Way is in the Sea and thy Path in the great Waters, and thy Footsteps are not known.

Thou leddest thy People like Sheep, by the Hand of Moses and Aaron.

^c O how amiable are thy Dwellings, Thou Lord of Hosts!

My Soul hath a Desire and Longing to enter into the Courts of the Lord; my Heart and my Flesh rejoice in the Living God.

Yea, the Sparrow hath found her an House and the Swallow a Nest: Even thy Altar, O Lord of Hosts, my King and my God.

Blessed are they that dwell in thy House: They will be always praising Thee.

^a *Thy Power shewn for me.*

^b *When Thou didst divide the Red Sea.*

^c *Psalms lxxxiv. v. 1, &c.*

Blessed is the Man whose Strength is in Thee, in whose Heart are thy Ways.

They will go from Strength to Strength, and unto the God of Gods appeareth every one of them in Sion.

O God, one Day in thy Courts is better than a thousand.

I had rather be a Door keeper in the House of my God, than to dwell in the Tents of Ungodliness.

For the Lord God is a Sun and Shield, the Lord will give Grace and Glory, and no good Thing will He withhold from them that walk uprightly.

O Lord God of Hosts, blessed is the Man that trusteth in Thee.

LESSON XXXIX.

O Lord, Thou art become gracious unto thy Land, and hast turned thyself from thy wrathful Indignation.

Turn us then, O God our Saviour, and let thine Anger cease from us.

Wilt Thou not turn again and quicken us, that thy People may rejoice in Thee?

Shew us thy Mercy, O Lord, and grant us thy Salvation.

Mercy and Truth are met together, Righteousness and Peace have kissed each other.

Truth shall flourish out of the Earth, and Righteousness hath looked down from Heaven.

Yea, the Lord shall shew Loving-kindness, and our Land shall give her Increase.

Bow down thine Ear, O Lord, and hear me; for I am poor and in Misery.

Preserve Thou my Soul; my God, save thy Servant that putteth his Trust in Thee.

Be merciful unto me, O Lord; for I will call daily upon Thee.

Comfort the Soul of thy Servant; for unto Thee, O Lord, do I lift up my Soul.

For Thou, Lord, art good and gracious, and of great Mercy unto all that call upon Thee.

^a *Psalms* lxxxv. v. 1, &c. ^b *Ib.* lxxxvi. v. 1, &c.

Give

Give ear, Lord, unto my Prayer: Ponder the Voice of my humble Desires.

Among the [†] Gods there is none like unto Thee, O Lord: There is not one that can do as Thou dost.

All Nations shall come and worship Thee, O Lord, and shall glorify thy Name.

For Thou art great and dost wondrous Things: Thou art God alone.

Teach me thy Way, O Lord, and I will walk in thy Truth; O knit my Heart unto Thee, that I may fear thy Name.

I will thank Thee, O Lord my God, with all my Heart, and I will praise thy Name for evermore.

For great is thy Mercy toward me, and Thou hast deliver'd my Soul from the nethermost Hell.

Thou, O Lord, art full of Compassion and Mercy; long Suffering, plenteous in Goodness and Truth.

O turn Thee then unto me, and give thy Strength unto thy Servant, and help the Son of thine Handmaid.

† My Song shall be alway of the Loving-kindness of the Lord, I will ever be shewing thy Truth from one Generation to another.

O Lord, the very Heavens shall praise thy wondrous Works, and thy Truth in the Congregation of the [†] Saints.

For who is He among the Clouds that shall be compared unto the Lord?

And what is He among the Gods, that shall be like unto the Lord?

God is greatly to be feared in the Assembly of his Saints, and to be had in Reverence of all them that are about Him.

O Lord God of Hosts, who is like unto Thee? Thy Truth, most mighty Lord, is on every Side.

Thou rulest the Raging of the Sea; Thou stillest the Waves thereof when they arise.

The Heavens are thine, the Earth also is thine: Thou hast laid the Foundation of the round World, and all that therein is.

† *The Holy Angels.*

† *Psalm lxxxix. v. 1, &c.*

Thou

Thou hast a mighty Arm: Strong is thy Hand and high is thy Right-hand.

Righteousness and Equity are the Habitation of thy Throne: Mercy and Truth shall go before thy Face.

Blessed is the People that can rejoice in Thee: They shall walk in the Light of thy Countenance.

Their Delight shall be daily in thy Name; and of thy Righteousness shall they make their Boast.

For Thou art the Glory of their Strength; the Holy One of Israel is our King.

Praised be the Lord for evermore. Amen and Amen.

LESSON XL.

A Prayer of MOSES, the Man of GOD.

h Lord, Thou hast been my Refuge from one Generation to another.

Before the Mountains were brought forth, or the Earth and the World were made, Thou art God from Everlasting, and World without end.

Thou turnest Man to Destruction: Again Thou sayst, Come again ye Children of Men.

For a thousand Years in thy Sight are but as Yesterday; seeing that is past as a Watch in the Night.

Thou carriest them away as with a Flood; they fade away suddenly like the Grass.

In the Morning it is green and groweth up; but in the Evening it is cut down, dried up and wither'd.

When Thou art angry all our Days are gone; we bring our Years to an End, as it were a Tale that is told.

The Days of our Age are threescore Years and ten; and tho' Men be so strong that they come to fourscore Years, yet is their Strength then but Labour and Sorrow; so soon passeth it away and we are gone.

So teach us to number our Days, that we may apply our Hearts unto Wisdom.

O satisfy us with thy Mercy and that right soon, that we may be glad and rejoice all our Days.

h *Psalms* xc. v. 1, &c.

Shew thy Servants thy Work and their Children thy Glory.

The glorious Majesty of the Lord our God be upon us: O prosper Thou our handy Work.

A. ¹ Whoso dwelleth under the Defence of the Most High, shall abide under the Shadow of the Almighty.

B. I will say unto the Lord, Thou art my Hope and my strong Hold; my God, in Him will I trust.

A. And He shall deliver thee from the Snare of the Hunter, and from the noisome Pestilence.

He shall defend Thee under his Wings; his Faithfulness and Truth shall be thy Shield and Buckler.

Thou shalt not be afraid for any Terror by Night, or for the Arrow that flieth by Day:

For the Pestilence that walketh in Darknes; nor for the Sicknes that destroyeth in the Noon day.

A Thousand shall fall beside Thee, and Ten Thousand at thy right Hand; but it shall not come nigh Thee.

Yea, with thine Eyes shalt Thou behold and see the Reward of the Ungodly.

A. Thou, O Lord, art my Hope; Thou hast set mine House of Defence very high.

B. There shall no Evil happen unto thee, neither shall any Plague come nigh thy Dwelling.

For He shall give his Angels charge over thee, to keep thee in all thy Ways.

They shall bear thee in their Hands; lest thou dash thy Foot against a Stone.

^k Because he hath set his Love upon me, therefore will I deliver him: I will set him on high, because he hath known my Name.

He shall call upon me, and I will hear him; yea, I am with him in Trouble: I will deliver him and bring him to Honour.

With long Life will I satisfy him, and shew him my Salvation.

¹ It is a good Thing to give Thanks unto the Lord, and to sing unto thy Name, O Thou Most High:

¹ *Pf. xci. v. 1, &c. This Psalm is a Dialogue.*

^k *God speaks.* ¹ *Pf. xcii. v. 1, &c.*

To

To tell of thy loving Kindness early in the Morning,
and of thy Truth in the Night Season.

O Lord, how glorious are thy Works ! Thy Thoughts
are very deep.

An unwise Man doth not well consider this, and a Fool
doth not understand it.

When the Ungodly are as green as the Grass, and
when the Workers of Iniquity flourish, then shall they
be destroy'd for ever; but Thou, Lord, art the Most
High for evermore.

The Righteous shall flourish like a Palm-Tree, and
shall spread abroad like a Cedar in Lebanon:

To shew how true the Lord my Strength is, and that
there is no Unrighteousness in Him.

LESSON XL.

^a The Lord is King, and hath put on glorious Ap-
parel; the Lord hath put on his Apparel and girded
Himself with Strength.

He hath made the round World so sure, that it can-
not be moved.

Thy Throne is establish'd of old: Thou art from
Everlasting.

The Floods are risen, O Lord: The Floods have
lift up their Waves.

The Waves of the Sea are mighty and rage horri-
bly; but yet the Lord who dwelleth on high, is migh-
tier.

Thy Testimonies, O Lord, are very sure; Holiness
becometh thine House for ever.

^b Lord, how long shall the Ungodly, how long shall
the Ungodly triumph?

They say, Tush, the Lord shall not see, neither shall
God regard it.

Take Heed ye unwise among the People: O ye
Fools, when will ye understand?

^a i. e. A wicked Man.

^b Ps. xciii. v. 1, &c.

^c Psalm xciv. v. 3, &c.

He that formed the Ear, shall He not hear? He that made the Eye, shall not He see?

The Lord knoweth the Thoughts of Man, that they are but vain.

Blessed is the Man whom thou chastenest, O Lord, and teachest him in thy Law.

Who will rise up with me against the Wicked? Or who will take my Part against the Evil Doers?

If the Lord had not helped me, it had not failed but my Soul had been put to Silence.

But when I said, My Foot hath slipped, thy Mercy, O Lord, held me up.

In the Multitude of the Sorrows that I had in my Heart, thy Comforts have refreshed my Soul.

¶ O come, let us sing unto the Lord, let us heartily rejoice in the Rock of our Salvation.

Let us come before his Presence with Thanksgiving, and shew ourselves glad in Him with Psalms.

For the Lord is a great God, and a great King above all Gods.

The Sea is his and He made it; and his Hands prepared the dry Land.

O come, let us worship and fall down, and kneel before the Lord our Maker.

For He is the Lord our God; and we are the People of his Pasture, and the Sheep of his Hand.

To Day if ye will hear his Voice, harden not your Hearts.

¶ O sing unto the Lord a new Song; sing unto the Lord all the Earth.

Sing unto the Lord and praise his Name; be telling of his Salvation from Day to Day.

Declare his Honour unto the Heathen, and his Wonders unto all People.

For the Lord is great and cannot worthily be praised: He is more to be feared than all Gods.

Glory and Worship are before Him; Power and Honour are in his Sanctuary.

¶ *Psalms* xciv. v. 3, &c.

¶ *Isaiah* xcv. v. 1, &c.

Ascribe

Ascribe unto the Lord the Honour due unto his Name; ascribe unto the Lord Worship and Power.

O worship the Lord in the Beauty of Holiness; let the whole Earth stand in Awe of Him.

Tell it out among the Heathen that the Lord is King, and that it is He hath made the World so sure it cannot be moved, and that He shall judge the People righteously.

Let the Heavens rejoice and let the Earth be glad; let the Sea make a Noise, and all that therein is.

Let all the Trees of the Wood, rejoice before the Lord.

For He cometh, for He cometh to judge the Earth; with Righteousness to judge the World, and the People with his Truth.

* The Lord is King, the Earth may be glad thereof; yea, the Multitude of the Isles may be glad thereof.

Clouds and Darkness are round about Him; Righteousness and Mercy are the Habitation of his Throne.

The Hills melted like Wax at the Presence of the Lord, at the Presence of the Lord of the whole Earth.

O ye that love the Lord, hate Evil: He preserveth the Souls of his Saints; He delivereth them from the Ungodly.

Light springeth up for the Righteous, and Gladness for the upright in Heart.

Rejoice in the Lord, ye Righteous, and give Thanks at the Remembrance of his Holiness.

LESSON XIII.

* O sing unto the Lord a new Song; for He hath done marvellous Things.

With his own Right Hand and with his Holy Arm, hath He gotten Himself the Victory.

All the Ends of the World have seen the Salvation of our God.

* *Psalm* xcvii. v. 1, &c. *ib.* xcviii. v. 1, &c.

Let the Floods clap their Hands, and the Hills be joyful before the Lord; for He cometh to judge the Earth.

With Righteousness shall He judge the World, and the People with Equity.

* The Lord is King, be the People never so impatient: He sitteth between the Cherubim, be the Earth never so unquiet.

They shall give Thanks unto thy Name, which is great, wonderful and holy.

O magnify the Lord our God; for the Lord our God is Holy.

* O be joyful in the Lord, all ye Lands; serve the Lord with Gladness, and come before his Presence with a Song.

Be ye sure that the Lord He is God; it is He that hath made us, and not we ourselves; we are his People and the Sheep of his Pasture.

O go your Way into his Gates with Thanksgiving and into his Courts with Praise: Be thankful unto Him and speak good of his Name.

For the Lord is gracious, his Mercy is everlasting, and his Truth endureth from Generation to Generation.

* Hear my Prayer, O God, and let my Crying come unto Thee.

Incline thine Ear unto me when I call: O hear me, and that right soon.

My Days are gone like a Shadow, and I am wither'd like Grass.

But Thou, O Lord, shalt endure for ever, and thy Remembrance throughout all Generations.

The Heathen shall fear thy Name, O Lord, and all the Kings of the Earth thy Majesty.

When the Lord shall build up Sion, and when his Glory shall appear.

* *Psalm xcix. v. 1, &c.*

* *Is. li. v. 1, &c.*

* *Is. cii. v. 1, &c.*

When He turneth Himself unto the Prayer of the poor destitute, and despiseth not their Desire.

The Lord heareth the Mourning of such as are in Captivity, and delivereth the Children appointed unto Death.

He brought down my Strength in my Journey, and shorten'd my Days.

But I said, O my God, take me not away in the Midst of mine Age; thy Years endure throughout all Generations.

Thou, Lord, hast laid the Foundation of the Earth, and the Heavens are the Work of thy Hands:

They shall perish; but Thou shalt endure: They all shall wax old, as doth a Garment.

And as a Vesture shalt Thou change them, and they shall be changed, but Thou art the same, and thy Years shall not fail.

W Praise the Lord, O my Soul, and all that is within me praise his Holy Name.

Praise the Lord, O my Soul, and forget not all his Benefits:

Who forgiveth all thy Sin and healeth all thy Infirmities;

Who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness.

The Lord executeth Righteousness and Judgment for all that are oppressed with Wrong.

The Lord is full of Compassion and Mercy; Long-suffering and of great Goodness.

He will not alway be chiding, neither keepeth He his Anger for ever.

He hath not dealt with us after our Sins, nor rewarded us according to our Wickednesses.

For look how high the Heaven is in Comparison of the Earth: So great is his Mercy toward them that fear Him.

Look how wide the East is from the West: So far hath he set our Sins from us.

Yea, like as a Father pitieth his own Children, so is the Lord merciful unto them that fear Him.

W *Psalms* ciii. v. 1, &c.

For

For He knoweth whereof we are made; He remembereth that we are but Dust.

The Days of Man are but as Grass: He flourisheth as a Flower of the Field.

As soon as the Wind goeth over it, it is gone; and the Place thereof shall know it no more.

But the Goodness of the Lord endureth for ever, to such as fear Him, and think upon his Commandments to do them.

The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.

O praise the Lord ye Angel of his, ye that excel in Strength; ye that fulfil his Commandment, and hearken unto the Voice of his Word.

O praise the Lord all ye his Hosts, ye Servants of his, that do his Pleasure:

Bless the Lord, all ye his Works, in all Places of his Dominion; praise thou the Lord, O my Soul.

LESSON XLIII.

* Praise the Lord, O my Soul: O Lord my God, Thou art become exceeding glorious: Thou art clothed with Majesty and Honour.

Thou deckest thyself with Light, as it were with a Garment; and spreadest out the Heavens like a Curtain.

Who layeth the Beams of his Chambers in the Waters, and maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.

He maketh his Angels Spirits, and his Ministers a Flaming Fire.

He laid the Foundations of the Earth, that it never should move at any Time.

Thou coveredst it with the Deep as with a Garment; the Waters stand on the Hills.

At thy Rebuke they flee, and at the Voice of thy Thunder they are afraid.

* *Psalms civ. David's Hymn to the Creator.*

They

They go up by the Mountains, they go down by the Vallies, unto the Place which Thou hast appointed for them.

Thou hast set them their Bounds which they shall not pass, neither turn again to cover the Earth.

He sendeth the Springs into the Rivers, which run among the Hills.

All the Beasts of the Field drink thereof, and the wild Asses quench their Thirst.

Beside them shall the Fowls of the Air have their Habitation, and sing among the Branches.

He watereth the Hills from above; the Earth is filled with the Fruit of thy Works.

He bringeth forth Grass for the Cattle, and green Herb for the Service of Men.

The Trees of the Lord also are full of Sap, even the Cedars of Lebanon which he hath planted:

Wherein the Birds make their Nests, and the Fir-Trees are a Dwelling for the Stork.

The high Hills are a Refuge for the wild Goats, and so are the stony Rocks for the Conies.

He appointed the Moon for certain Seasons, and the Sun knoweth his going down.

Thou makest Darknes that it may be Night, wherein all the Beasts of the Forests do move.

The Lions roaring after their Prey, do seek their Meat from God.

The Sun ariseth, and they get them away together, and lay them down in their Dens.

Man goeth forth to his Work, and to his Labour until the Evening.

O Lord, how manifold are thy Works! In Wisdom hast Thou made them all; the Earth is full of thy Riches.

So is the great and wide Sea also; wherein are Things creeping innumerable, both small and great ^y Beasts.

There go the Ships, and there is that ^z Leviathan whom Thou hast made, to take his Pastime therein.

^y i. e. *Living Creatures.* So the Word formerly signified.

^z *A Whale.*

These

These wait all upon Thee, that Thou mayst give them Meat in due Season.

When Thou givest it them, they gather it, and when Thou openest thy Hand, they are filled with Good.

When Thou takest away their Breath they die, and are turned again to their Dust.

When Thou lettest thy Breath go forth, they shall be made, and Thou shalt renew the Face of the Earth.

The glorious Majesty of the Lord shall endure for ever, the Lord shall rejoice in his Works.

The Earth shall tremble at the Look of Him; if He do but touch the Hills, they shall smoke.

I will sing unto the Lord as long as I live; I will praise my God while I have my Being.

And so shall my Words please Him; my Joy shall be in the Lord.

As for Sinners, they shall be consumed out of the Earth, and the Ungodly shall come to an End: Praise Thou the Lord, O my Soul: Praise the Lord.

LESSON XLIV.

^a O give Thanks unto the Lord, for He is gracious, and his Mercy endureth for ever.

Let them give Thanks whom the Lord hath redeemed and deliver'd from the Hand of the Enemy.

They went astray in the Wilderness out of the Way, and found no City to dwell in.

So they cried unto the Lord in their Trouble, and He deliver'd them from their Distress.

O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that He doth for the Children of Men!

For He satisfieth the empty Soul, and filleth the hungry Soul with Goodness.

Such as sit in Darknes and the Shadow of Death, being fast bound in Misery and Iron:

When they cried unto the Lord in their Trouble, He deliver'd them out of their Distress.

^a *Psalm cvii. v. 1, &c.*

For He brought them out of Darkness and the Shadow of Death, and burst their Bonds in sunder.

Foolish Men are plagued for their Offence and because of their Wickedness.

Their Soul abhorred all Manner of Meat, and they were even hard at Death's Door.

So when they cried unto the Lord in their Trouble, He delivered them out of their Distress.

He sent his Word and healed them, and they were saved from their Destruction.

O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that He doth for the Children of Men!

That they would offer unto Him the Sacrifice of Thanksgiving, and tell out his Works with Gladness.

They that go down unto the Sea in Ships, and do Business in the great Waters,

These Men see the Works of the Lord, and his Wonders in the Deep.

For at his Word the stormy Wind ariseth, which lifteth up the Waves thereof.

They are carried up to the Heaven, and down again to the Depths: Their Soul melteth away because of the Trouble.

They reel to and fro, and stagger like a drunken Man, and are at their Wits End.

So when they cry unto the Lord in their Trouble, He delivereth them out of their Distress.

For He maketh the Storm to cease, so that the Waves thereof are still.

Then are they glad, because they are at Rest, and so He bringeth them unto the Haven where they would be.

The Righteous will consider this and be glad, and the Mouth of all Wickedness shall be stopt.

Whofo is wise will ponder these Things, and they shall understand the loving Kindness of the Lord.

^b I will give Thanks unto the Lord with my whole Heart; secretly, among the Faithful, and in the Congregation.

^b *Pf. cxi. v. 1, &c.*

The

The Works of the Lord are great; sought out of all them that have Pleasure therein.

His Work is worthy to be praised and had in Honour, and his Righteousness endureth for ever.

The merciful and gracious Lord hath so done his marvellous Works, that they ought to be had in Remembrance.

The Works of his Hands are Truth and Judgment; all his Commandments are sure.

They stand fast for ever and ever, and are done in Truth and Equity.

He hath sent Redemption unto his People; Holy and Reverend is his Name.

The Fear of the Lord is the Beginning of Wisdom; a good Understanding have all they that do thereafter; the Praise of it endureth for ever.

^c Blessed is the Man that feareth the Lord; he hath great Delight in his Commandments.

Unto the Godly there ariseth up Light in the Darkness: He is merciful, loving and righteous.

A good Man is merciful and lendeth, and will guide his Words with Discretion.

He will not be afraid of evil Tidings; for his Heart standeth fast, believing in the Lord.

He hath dispersed abroad, and given to the Poor: His Righteousness remaineth for ever.

LESSON XLV.

^d O ye Servants of the Lord, praise the Name of the Lord.

Blessed be the Name of the Lord from this Time forth, for evermore.

The Lord's Name is praised from the Rising of the Sun, unto the going down thereof.

The Lord is high above all Nations, and his Glory above the Heavens.

^e *Psf.* cxii. v. 1, &c. ^d *Id.* cxiii. v. 1, &c.

Who

Who is like unto the Lord that dwelleth on high,
and yet humbleth Himself to behold the Things that
are in Heaven and Earth?

He raiseth the Poor out of the Dust, and lifteth the
Noedy out of the Mire ;

That He may set him with the Princes, even with
the Princes of his People.

He maketh the barren Woman to keep House, and
to be a joyful Mother of Children.

^e When Israel came out of Egypt, and the House of
Jacob from a strange People,

Judah was his Sanctuary, and Israel his Dominion.

The Sea saw it and fled ; ^f Jordan was driven back.

The Mountains skipped like Rams, the little Hills
like young Sheep.

What ailed thee, O thou Sea, that thou fleddest?
Thou Jordan that thou wast driven back?

Ye Mountains, that ye skipped like Rams, and ye
little Hills like young Sheep?

Tremble, thou Earth, at the Presence of the Lord, at
the Presence of the God of Jacob!

Who turneth the Rock into a standing Water, the
Flint Stone into a springing Well.

^g Not unto us, O Lord, not unto us, but unto thy
Name give the Praise, for thy Mercy and for thy
Truth's Sake.

Ye that fear the Lord, trust in the Lord ; He is our
Help and our Shield.

He will bless them that fear the Lord, both small
and great.

^h The Dead praise not Thee, O Lord, neither they
that go down ⁱ into Silence:

But we will praise the Lord from this Time forth for
evermore. Praise the Lord.

^k I am well pleased, that the Lord hath heard the
Voice of my Prayer :

^e Psalm cxiv. v. 1, &c.

^f When Israel came to Canaan.

^g Ps. cxv. v. 1, &c.

^h If they die in Sin,

ⁱ Into the Grave.

^k Ps. cxvi. v. 1, &c.

That He hath inclined his Ear unto me; therefore will I call upon Him as long as I live.

The Sorrows of Death compass me about, the Pains of Hell overtook me.

I found Trouble and Heaviness. Then I called, O Lord, I beseech Thee, deliver my Soul.

Gracious is the Lord and righteous, yea, our God is merciful.

The Lord preserveth the Simple: I was in Misery and He helped me.

Return unto thy Rest, O my Soul; for the Lord hath regarded thee.

For Thou hast delivered my Soul from Death, mine Eyes from Tears, my Feet from falling.

What shall I render unto the Lord for all his Benefits toward me?

I will receive the Cup of Salvation, and call upon the Name of the Lord.

Right dear in the Sight of the Lord is the Death of his Saints.

O Lord, I am thy Servant, the Son of thine Handmaid; Thou hast broken my Bonds in sunder.

I will offer unto Thee the Sacrifice of Thanksgiving, and pay my Vows in the Presence of all thy People.

¹ O give Thanks unto the Lord, for He is gracious, and his Mercy endureth for ever.

Let them that fear the Lord confess, that his Mercy endureth for ever.

The Lord is on my Side: I will not fear what Man can do unto me.

It is better to trust in the Lord, than to put any Confidence in Man.

Thou hast thrust sore at me that I might fall; but the Lord was my Help.

The Lord is my Strength and my Song, and is become my Salvation.

The Voice of Joy and Health is in the Dwellings of the Righteous; the Right hand of the Lord bringeth mighty Things to pass.

The Lord hath chasten'd me fore; but He hath not given me over to Death.

I will thank Thee, for Thou hast heard me, and art become my Salvation.

This is the Lord's doing, and it is marvellous in our Eyes.

Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee.

O give Thanks unto the Lord, for He is gracious, and his Mercy endureth for ever.

LESSON XLVI.

^m Blessed are they that are undefiled, in the Way, and walk in the Law of the Lord.

Blessed are they that keep his Testimonies, and seek Him with their whole Heart.

O that my Way were made so direct, that I might keep thy Statutes!

Then shall I not be ashamed, when I have Respect unto all thy Commandments.

I will keep thy Statutes; O forsake me not utterly.

Wherewithal shall a young Man cleanse his Way? Even by ruling himself after thy Word.

With my whole Heart have I sought Thee: O let me not wander from thy Commandments.

Thy Word have I hid within my Heart, that I might not sin against Thee.

Blessed art Thou, O Lord: O teach me thy Statutes.

I have rejoiced in thy Testimonies, more than in all Riches.

I will meditate in thy Precepts, I will delight myself in thy Statutes: I will not forget thy Word.

Deal bountifully with thy Servant, that I may live and keep thy Word.

Open Thou mine Eyes that I may see the Wonders of thy Law.

I am a Stranger upon Earth: O hide not thy Commandments from me.

^m *Pf. cxix. v. 1, &c.*

My Soul breaketh out for the fervent Desire that it hath always unto thy Judgments.

Thy Testimonies are my Delight and my Counsellors.

My Soul cleaveth unto the Dust: Quicken Thou me, according to thy Word.

Make me to understand the Way of thy Precepts; so shall I talk of thy wondrous Works.

Remove from me the Way of Lying, and cause Thou me to make much of thy Law.

I will run the Way of thy Commandments, when Thou hast set my Heart at Liberty.

Teach me, O Lord, the Way of thy Statutes. and I shall keep it unto the End.

So shall I keep thy Law continually; yea, for ever and ever.

And I will walk at Liberty; for I keep thy Commandments.

I will speak of thy Testimonies even before Kings, and will not be ashamed.

And I will delight myself in thy Commandments, which I have loved.

O remember thy Word unto thy Servant, wherein Thou hast caused me to put my Trust.

The Proud have had me exceedingly in Derision; yet have I not swerved from thy Law.

Horror hath taken hold upon me, for the Wicked that forsake thy Law.

Thy Statutes have been my Songs ° in the House of my Pilgrimage.

Thou art my Portion, O Lord; I have promised to keep thy Law.

I sought Thee with my whole Heart; be merciful to me, according to thy Word.

I thought on my Ways, and turned my Feet unto thy Testimonies.

I made Haste and delayed not the Time, to keep thy Commandments.

I am a Companion of all them that fear Thee and keep thy Commandments.

The Earth, O Lord, is full of thy Mercy: O teach me thy Statutes.

° i. e. *Upon Earth.*

Before

Before I was afflicted I went wrong; but now have I kept thy Word.

Thou art good and doest Good: O teach me thy Statutes.

It is good for me that I have been in Trouble, that I might learn thy Commandments.

The Law of thy Mouth is dearer unto me than Thousands of Gold and Silver.

Thy Hands have made me and fashion'd me: Give me Understanding, that I may learn thy Commandments.

I know, O Lord, that thy ^r Judgments are right, and that Thou of very Faithfulness hast caused me to be troubled.

O let thy merciful Kindness be my Comfort; for thy Law is my Delight.

Let my Heart be sound in thy Statutes, that I be not ashamed.

My Soul is aching for thy ^r judgments; but my Hope is in thy Word.

Mine Eyes fail for thy Word, saying, O when wilt Thou comfort me!

O Lord, thy Word endureth for ever in the Heavens.

They continue this Day according to thine Ordinance; for all Things serve Thee.

I have seen an End of all Perfection; but thy Commandment is exceeding broad.

LESSON XLVII.

Lord, what Love have I unto thy Law! All the Day long is my Study in it.

Thou hast made me wiser than my Enemies through thy Commandments; for they are ever with me.

O how sweet are thy Words unto my Taste, yea, sweeter than Honey to my Mouth.

Through thy Commandments I get Understanding: Therefore I hate all evil Ways.

p Thy providential Dispensations.

s Extending to every Work, Word and Thought.

Thy Word is a Lantern unto my Feet, and a Light in all my Paths.

Let the Free Will Offerings of my Mouth please Thee, O Lord, and teach me thy Judgments.

Thy Testimonies have I taken as mine Heritage for ever; they are the Joy of my Heart.

I hate vain Thoughts; but thy Law do I love.

Hold Thou me up and I shall be safe; yea, my Delight shall be in thy Statutes.

My Flesh trembleth for Fear of Thee, and I am afraid of thy Judgments.

I am thy Servant; give me Understanding, that I may know thy Testimonies.

It is Time for Thee to lay to thy Hand; for they have made void thy Law.

But I love thy Commandments above Gold, yea, fine Gold.

I esteem all thy Precepts concerning all Things to be right, and I hate every false Way.

Thy Testimonies are wonderful; therefore doth my Soul keep them.

The Entrance of thy Word giveth Light; it giveth Understanding unto the Simple.

I open'd my Mouth and panted; for I longed for thy Commandments.

O be merciful unto me, as Thou usest to be unto those that love thy Name.

Order my Steps in thy Word, and let no Wickedness have Dominion over me.

Make thy Face to shine upon thy Servant, and teach me thy Statutes.

Rivers of Water run down mine Eyes, because Men keep not thy Law.

Righteous art Thou, O Lord, and true are thy Judgments.

The Testimonies that Thou hast commanded, are exceeding righteous and true.

Trouble and Heaviness have taken hold upon me; yet my Delight is in thy Commandments.

The Righteousness of thy Testimonies is everlasting: O give me Understanding and I shall live.

I cried

I cried with my whole Heart: Hear me, O Lord:
I will keep thy Statutes.

Early in the Morning did I cry unto Thee: Save me
and I shall keep thy Testimonies.

Consider mine Affliction and deliver me; for I do
not forget thy Law.

I beheld the Transgressors and was grieved, because
they kept not thy Word.

I rejoice at thy Word, as one that findeth great
Spoil.

I hate and abhor Lying: But thy Law do I love.

Seven Times a Day do I praise Thee, because of
thy righteous Judgments.

Great Peace have they that love thy Law, and no-
thing shall offend them.

I have kept thy Testimonies; for all my Ways are
before Thee.

Let my Cry come near Thee, O Lord; give me
Understanding, according to thy Word.

Let my Supplication come before Thee; deliver me,
according to thy Word.

Let thy Hand help me; for I have chosen thy Pre-
cepts.

I have longed for thy Salvation, O Lord; and thy
Law is my Delight.

O let my Soul live, and it shall praise Thee; and let
thy Judgments help me.

I have gone astray like a Sheep that is lost; O seek
thy Servant; for I do not forget thy Commandments.

LESSON XLVIII.

¹ Deliver me, O Lord, from lying Lips and from a
deceitful Tongue.

² My Help cometh from the Lord, who hath made
Heaven and Earth.

— He will not suffer thy Foot to be moved; he that
keepeth Thee will not sleep.

¹ *Psalms* cxx. v. 2.

² *Ib.* cxxi. v. 2, &c.

Behold

Behold He that keepeth Israel will neither slumber nor sleep.

The Lord shall preserve thee from all Evil; He shall preserve thy Soul.

The Lord shall preserve thy going out and thy coming in from this Time forth for evermore.

^t I was glad when they said unto me, Let us go into the House of the Lord.

O pray for the Peace of * Jerusalem; they shall prosper that love Thee.

^u Unto Thee lift I up mine Eyes, O Thou that dwellest in the Heavens.

Behold, as the Eyes of Servants look unto the Hand of their Masters, so our Eyes wait upon the Lord our God.

^w They that trust in the Lord shall be as Mount Zion, which cannot be removed, but standeth fast for ever.

The Hills stand about Jerusalem: Even so the Lord standeth about his People, from henceforth for ever.

Do good, O Lord, unto them that are good and true of Heart.

^x They that sow in Tears, shall reap in Joy.

He that goeth on his Way weeping, and beareth good Seed, shall doubtless come again with Joy, and bring his Sheaves with him.

^y Except the Lord build the House, their Labour is but lost that build it: Except the Lord keep the City, the Watchman waketh but in vain.

^z Out of the Deep have I cried unto Thee, O Lord; Lord; hear my Voice.

^t Psalm cxxii. v. 1, 6.

* i. e. *Of the Church.*

^u Ps. cxxiii. v. 1, 2.

^w Ib. cxxv. v. 1, &c.

^x Ib. cxxvi. v. 5, 6.

^y Ib. cxxvii. v. 1.

^z Ib. cxxx. v. 1, &c.

O let thine Ear consider well the Voice of my Complaint.

If Thou art extreme to mark what is done amiss:
O Lord, who may abide it?

But there is Mercy with Thee, that Thou mayst be feared.

I wait for the Lord, my Soul doth wait; in his Word do I hope.

My Soul waiteth for the Lord, more than they that watch for the Morning.

O trust in the Lord, for with the Lord there is Mercy, and with Him is plenteous Redemption.

And He shall redeem Israel from all his Sins.

^a Lord, I am not high minded: I have no proud Looks.

I do not exercise myself in great Matters, which are too high for me.

But I refrain my Soul and keep it low, like as a weaned Child.

^b O praise the Lord, for He is good: Sing Praise unto his Name; for it is lovely.

I know that the Lord is great, and that our Lord is above all Gods.

Whatsoever the Lord pleaseth, that doth He in Heaven, in Earth, in the Seas and in all deep Places.

He calleth the Clouds from the Ends of the Earth;
He sendeth forth Lightnings ^c with the Rain; He bringeth the Wind out of his Treasures.

^d I cried unto Thee and Thou heardest me, and en-duedst my Soul with much Strength.

Tho' the Lord be high, yet hath He Respect unto the Lowly; as for the Proud, He beholdeth them ^e afar off.

Tho' I walk in the Midst of Trouble, Thou shalt revive me, Thou shalt stretch forth thy Hand upon the

^a Psalm cxxxi. v. 1, &c.

^b Ib. cxxxv. v. 3, &c.

^c Such is his wise Providence.

^d Pf. cxxxviii. v. 3, &c.

^e Not with any Approbation.

Furiouſneſs of mine Enemies, and thy Right-hand ſhall ſave me.

The Lord will perfect that which concerneth me: Thy Mercy, O Lord, endureth for ever; forſake not the Work of thine own Hands.

† Lord, I cry unto Thee: Make Haſte unto me; give Ear unto my Voice.

Let my Prayer be ſet forth before Thee as Incenſe, and the lifting up of my Hands as an Evening Sacrifice.

Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

O let not my Heart be inclined to any evil Thing: Let the Righteous ſmite me friendly and reprove me.

LESSON XLIX.

‡ O Lord, Thou haſt ſearched me out and known me; Thou knoweſt my Down-ſitting and my Up-riſing: Thou underſtandeſt my Thoughts long before.

Thou art about my Path and about my Bed, and ſpieſt out all my Ways.

For lo, there is not a Word in my Tongue, but Thou knoweſt it altogether.

Thou haſt beſet me behind and before, and laid thine Hand upon me.

Such ^h Knowledge is too wonderful for me: It is high; I cannot attain unto it.

Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy Preſence?

If I go up into Heaven Thou art there; if I go down to Hell, Thou art there alſo.

If I take the Wings of the Morning, and dwell in the uttermoſt Parts of the Sea,

Even there ſhall thy Hand lead me, and thy Right-hand ſhall hold me.

If I ſay, Peradventure the Darkneſs ſhall cover me; then ſhall the Night be turned into Day.

† *Pſ. cxli. v. 1, &c.* ‡ *Ib. cxxxix. v. 1, &c.*

^h *I cannot comprehend, How Thou art every where.*

Yea the Darkness hideth not from Thee, but the Night shineth as the Day.

For my Reins are thine: Thou hast cover'd me in my Mother's Womb.

I will praise Thee, for I am fearfully and wonderfully made: Marvellous are thy Works, and that my Soul knoweth right well.

My Substance was not hid from Thee, when I was made in secret and curiously wrought.

Thine Eyes did see my Substance, yet being imperfect, and in thy Book were all my Members written,

Which Day by Day were fashion'd, when as yet there was none of them.

How precious also are thy ⁱ Thoughts unto me, O Lord! How great is the Sun of them?

If I count them, they are more in Number than the Sands: when ^k I awake, I am still with Thee.

Search me, O Lord, and prove me: Try out my Reins and my Heart.

Look well if there be any Way of Wickedness in me, and lead me in the Way everlasting.

^l Hear my Prayer, O God; give Ear to my Supplication.

And enter not into Judgment with thy Servant; for in thy Sight shall no Man living be justified ^m.

I stretch forth my Hands unto Thee; my Soul thirsteth after Thee, as a thirsty Land.

Hear me, O Lord, for my Spirit waxeth faint: Hide not thy Face from me, lest I be like unto them that go down into the Pit.

O let me hear thy Loving-kindness betimes in the Morning, for in Thee do I trust: Shew Thou me the Way that I should walk in; for I lift up my Soul unto Thee.

Deliver me, O Lord, from mine Enemies; for I flee unto Thee to hide me.

ⁱ Of Love and Care over me. ^k i.e. Every Morning.

^l Psalm cxliii. v. 1, &c.

^m If Thou be extreme to mark what is done amiss.

Teach me to do thy Will, for Thou art my God;
and let thy loving Spirit lead me forth into the Land
of Righteousness.

Quicken me, O Lord, for thy Name's sake; for thy
Mercy's sake, bring my Soul out of Trouble.

Blessed be the Lord my Strength, who teacheth my
Hands to war and my Fingers to fight.

My Hope and my Fortrets, my Castle and my Deli-
verer; my Defender, in whom I trust.

Lord, what is Man, that Thou art mindful of him?
Or the Son of Man, that Thou regardest him?

Man is like a Thing of Nought; his Time passeth
away like a Shadow.

Bow thy Heavens, O Lord, and come down; touch
the Mountains, and they shall smoke.

Cast forth thy Lightnings and tear them; shoot out
thine Arrows and consume them.

Let our Garners be full with all manner of Store:
And let there be no Complaining in our Streets.

Happy are the People that are in such a Case; yea,
happy are the People who have the Lord for their God.

LESSON L.

• I will magnify Thee, O God, my King; I will
praise thy Name for ever and ever.

Every Day will I give Thanks unto Thee, and praise
thy Name for ever and ever.

Great is the Lord and worthy to be praised; there
is no End of his Greatness.

One Generation shall praise thy Works unto another,
and declare thy Power.

The Lord is gracious and merciful; slow to Anger,
and of great Goodness.

The Lord is loving to every Man, and his Mercy
is over all his Works.

All thy Works praise Thee, O Lord, and thy Saints
give Thanks unto Thee.

• *Psf. cxliv. v. 1, &c.* • *ib. cxlv. v. 1, &c.*

They

They shall speak of the Glory of thy Kingdom, and talk of thy Power.

The Lord upholdeth all that fall, and raiseth up all those that are bowed down.

The Eyes of all wait upon Thee, and Thou givest them their Meat in due Season.

Thou openest thine Hand, and fillest all Things living with Plenteousness.

The Lord is righteous in all his Ways, and holy in all his Works.

The Lord is nigh unto all them that call upon Him, yea, all such as call upon Him faithfully.

He will fulfil the Desire of them that fear Him; He will hear their Cry and will save them.

My Mouth shall speak the Praise of the Lord, and let all Flesh give Thanks unto his Holy Name for ever and ever.

P Praise the Lord, O my Soul, while I live I will praise the Lord: I will praise my God, while I have my Being.

O trust not in any Child of Man; for there is no Help in them.

His Breath goeth forth, he returneth to Dust, and all his Thoughts perish.

Happy is the Man who hath God for his Help, whose Hope is in the Lord his God.

¶ He healeth those that are broken in Heart, and giveth Medicine to heal their Sickness.

He telleth the Number of the Stars; He calleth them all by their Names.

The Lord lifteth up the Meek, but casteth the Wicked down to the Ground.

Sing unto the Lord with Thanksgiving, sing Praise unto our God.

Who covereth the Heaven with Clouds, who prepareth Rain for the Earth.

Who giveth Food to the Cattle, and feedeth the young Ravens that call upon Him.

He giveth Snow like Wool, and scattereth the Hoar Frost like Ashes.

P Ps. cxlvi. v. 1, &c. ¶ Ib. cxlvii. v. 3, &c.

PART III.

K

He

^r O praise the Lord, ye Heavens: praise Him in the Height.

Praise Him all ye Angels of his; praise Him all his Hosts.

Praise Him, Sun and Moon; praise Him all ye Stars of Light.

Praise Him, O ye Heavens, and ye Waters that are above the Heavens

Let them praise the Name of the Lord, for He commanded and they were created.

Praise the Lord from the Earth, ye Dragons and all Deeps,

Fire and Hail, Snow and Vapour; Wind and Storm fulfilling his Word:

Mountains and all Hills, fruitful Trees and all Cedars, Beasts and all Cattle, Worms and feather'd Fowl; Kings of the Earth and all People, Princes and all Judges of the Earth;

Young Men and Maidens, old Men and Children, praise the Name of the Lord; for his Name only is excellent, and his Praise above Heaven and Earth.

He exalteth ^s the Horn of his People: All his Saints shall praise Him; even the Children of Israel, the People that serveth Him.

^r O praise God in his Sanctuary; praise Him in the Firmament of his Power.

Praise Him for his mighty Acts, praise Him according to his excellent Greatness.

Let every Thing that hath Breath praise the Lord.

LESSON LI.

^u The Fear of the Lord is the Beginning of Knowledge; but ^{*} Fools despise Wisdom and Instruction.

My Son, hear the Instruction of thy Father; and forsake not the Law of thy Mother.

If Sinners entice thee, consent thou not. They lay Wait for their own Blood.

Wo unto him that is greedy of Gain, which taketh away the Life of the Owners thereof.

^r *Psalms* cxlviii. v. 1, &c. ^s i. e. *The Strength.*

^r *Psalms*. cl. v. 1, &c.

^u *Proverbs* i. v. 1, &c. ^{*} i. e. *Wicked Men.*

^w *Wif-*

W Wisdom crieth without; she uttereth her Voice in the Streets.

Turn you at my Reproof; behold I will pour out my Spirit upon you.

Because I have called and ye refused, and have set at Nought all my Counsel;

I also will laugh at your Calamity, and I will mock when your Fear cometh.

When your Fear cometh as Desolation, and your Destruction as a Whirlwind.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

* My Son, if thou incline thine Ear unto Wisdom, and apply thine Heart unto Understanding;

If thou seekest her as Silver, and searchest for her as for hid Treasures:

Then shalt thou understand the Fear of the Lord, and find the Knowledge of God.

For the Lord giveth Wisdom; out of his Mouth cometh Knowledge and Understanding.

He layeth up sound Wisdom for the Righteous; He is a Buckler to the Upright.

When Wisdom entereth into thy Heart, and Knowledge is pleasant unto thy Soul.

Discretion shall keep thee from the evil Man, and deliver thee from the y strange Woman;

For her House inclineth unto Death, and her Paths unto the Dead.

* Let not Mercy and Truth forsake thee; bind them about thy Neck; write them upon the Table of thine Heart.

So shalt thou find Favour and good Understanding in the Sight of God and Man.

Trust in the Lord with all thy Heart, and lean not unto thine own Understanding.

In all thy Ways acknowledge Him, and He shall direct thy Paths.

Be not wise in thine own Eyes; fear the Lord and depart from Evil.

W I E. CHRIST.

* *Prov. ii. v. 1, &c.*

Y I E. A wicked Woman.

* *Ib. iii. v. 3, &c.*

Happy is the Man that findeth Wisdom, the Man that getteth Understanding.

She is more precious than Rubies, and all the Things thou canst desire are not to be compared unto her.

Length of Days is in her Right-hand, and in her Left hand Riches and Honour.

Her Ways are Ways of Pleasantness, and all her Paths are Peace.

The Lord by Wisdom hath founded the Earth, by Understanding hath He establish'd the Heavens.

By his Knowledge the Depths are broken up, and the Clouds drop down the Dew.

With-hold not Good from any, when it is in thy Power to do it.

Say not, Come again, and To-morrow I will give, when thou hast it by thee.

The Curse of the Lord is in the House of the Wicked; but He blesteth the Habitation of the Just.

Surely He scorneth the Scorners; but He giveth Grace unto the Lowly.

Wisdom is the principal Thing, therefore get Wisdom, and with all thy Gettings, get Understanding.

Take fast Hold of Instruction: Keep her; for she is thy Life.

The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.

The Way of the Wicked is Darkness: They know not at what they stumble.

Keep thy Heart with all Diligence; for out of it are the Issues of Life.

Put away from thee a froward Mouth, and perverse Lips put far from thee.

Let thine Eyes look right on, ^b and let thy Eye-Lids look straight before thee.

Turn not to the Right hand nor to the Left; remove thy Foot from Evil.

LESSON LII.

^c The Lips of a ^d strange Woman drop as an Honey-comb, and her Mouth is smoother than Oil.

^a *Eccl. iv. v. 1, &c.* ^b *Eccl. v.* ^c *Eccl. v. v. 3, &c.*

^d *i. e. An Harlot.*

But her End is bitter as Wormwood, Sharp as a two-edged Sword.

The Ways of Man are before the Eyes of the Lord, and He pondereth all his Goings.

^e Go to the Ant, thou Sluggard; consider her Ways and be wise.

Yet a little Sleep, a little Slumber, a little folding of the Hands to rest.

So shall thy Poverty come ^f as one that travelleth, and thy Want as an armed Man.

My Son, keep thy Father's Commandment, and despise not the Law of thy Mother.

Bind them continually upon thy Heart, and tie them about thy Neck.

^g Say unto ^h Wisdom, Thou art my Sister, and call Understanding thy Kinswoman:

That they may keep thee from the strange Woman, from her that flattereth with her Words.

She hath cast down many wounded, yea many strong Men have been slain by her.

Her House is the Way to Hell, going down to the Chambers of Death.

ⁱ Doth not ^j Wisdom cry, and Understanding put forth her Voice?

Unto you, O Men, I call; my Voice is to the Sons of Men.

Receive my Instruction rather than Silver, and Knowledge rather than choice Gold.

For Wisdom is better than Rubies, and all the Things that may be desired, are not to be compared to it.

^k Wisdom dwell with Prudence: Counsel is mine, and I have Strength.

By me Kings reign and Princes decree Justice.

I love them that love me, and those that seek me shall find me.

The Lord possessed me in the Beginning, before his Works of old.

I was set up from Everlasting, from the Beginning, ere ever the Earth was.

^e c. vi. v. 6, &c. ^f Unquarres. ^g c. vii. v. 4, &c.

^h i. e. CHRIST. ⁱ c. viii. v. 1, &c.

Before the Mountains were settled; before the Hills was I brought forth.

When He prepared the Heavens I was there, when He set a Compass upon the Face of the Depth:

When He establish'd the Clouds above, When He strengthen'd the Fountains of the Deep:

When He gave to the Sea his Decree, that the Waters should not pass his Commandment:

When He appointed the Foundations of the Earth, I was with Him: I was his Delight, rejoicing always before Him:

Rejoicing in the habitable Part of his Earth, and my Delights were with the Sons of Men.

Blessed is the Man that heareth me, waiting daily at my Gates.

For whoſo findeth me findeth Life, and ſhall obtain Favour of the Lord.

But He that ſinneth againſt me, wrongeth his own Soul; all they that hate me, love Death.

Reprove a wiſe Man and He will love thee, teach a juſt Man and he will increaſe in Learning.

The Fear of the Lord is the Beginning of Wiſdom, and the Knowledge of the Holy One is Underſtanding.

If thou be wiſe, ¹ thou ſhalt be wiſe for thyſelf; but if thou ſcorn'eſt, thou alone ſhalt bear it.

LESSON LIII.

^m A wiſe Son maketh a glad Father: But a fooliſh Son is the Heavineſs of his Mother.

The Lord will not ſuffer the Righteous to famiſh; but He caſteth away the Subſtance of the Wicked.

He becometh poor that dealeth with a ſlack Hand: but the Hand of the Diligent maketh rich.

The Memory of the Juſt is bleſſed: But the Name of the Wicked ſhall rot.

He that walketh uprightly walketh ſurely; but he that perverteth his Ways ſhall periſh.

The Mouth of a righteous Man is a Well of Life; but a prating Fool ſhall fall.

¹ *It will be for thy own Advantage.*

^m *Prov. x. v. 1, &c.*

Hatred stirreth up Strife; but Love covereth all Sins.

He that hideth Hatred with lying Lips, and he that uttereth a Slander, is a Fool.

In the Multitude of Words there wanteth not Sin; but he that refrainerh his Lips, is wise.

The Tongue of the Just is as choice Silver: The Heart of the Wicked is little worth.

As Vinegar to the Teeth and as Smoke to the Eyes, so is the Sluggard to them that send him.

ⁿ When Pride cometh, then cometh Shame; but with the Lowly is Wisdom.

Riches profit not in the Day of Wrath, but Righteousness delivereth ^o from Death.

The Righteous is delivered out of Trouble, and the Wicked cometh in his Stead.

He that is void of Wisdom, despiseth his Neighbour; but a Man of Understanding holdeth his Peace.

Where no Counsel is, the People fall; but in the Multitude of Counsellors there is Safety.

The merciful Man doth Good to his own Soul; but he that is cruel, troubleth his own Flesh.

The Froward of Heart are an Abomination to the Lord, but the Upright are his Delight.

Tho' Hand join in Hand, yet the Wicked shall not be unpunish'd.

As a Jewel of Gold in a Swine's Snout, so is a fair Woman without Discretion.

There is ^p that scattereth and yet increaseth; and there is that with-holdeth, but it tendeth to Poverty.

The liberal Soul shall be made fat; and he that watereth shall be watered himself.

The Righteous shall flourish, and the Fool shall be Servant to the wife of Heart.

The Fruit of the Righteous is a Tree of Life, and he that winneth Souls, is wise.

^q Whoso loveth Instruction, loveth Knowledge; but he that hateth Reproof is brutish.

A righteous Man regardeth the Life of his Beast; but the tender Mercies of the Wicked are cruel.

ⁿ Prov. xi. v. 1, &c. ^o From everlasting Death.
^p i. e. Gives to the Poor. ^q Prov. xii. v. 1, &c.

The Way of a Fool is right in his own Eyes; but he that hearkeneth unto Counsellors is Wise.

A Fool's Wrath is presently known; but a prudent Man covereth Shame.

There is that speaketh like the Piercings of a Sword; but the Tongue of the Wise is Health.

Lying Lips are Abomination to the Lord; but they that deal truly are his Delight.

A prudent Man concealeth Knowledge; but Fools proclaim Foolishness.

Heaviness in the Heart maketh a Man sloop; but a good Word maketh him glad.

He that keepeth his Mouth, keepeth his Life; but he that openeth wide his Lips shall have Destruction.

A righteous Man hateth Lying; but a wicked Man cometh to Shame.

There is that maketh him rich, yet hath nothing; there is that maketh himself poor, yet hath great Riches.

Only by Pride cometh Contention, but with the well Advised is Wisdom.

Hope deferred maketh the Heart sick; but when the Desire cometh, it is a Tree of Life.

Poverty and Shame shall be to him that refuseth Instruction, but he that regardeth Reproof shall be Honoured.

He that walketh with wise Men shall be wise; but a Companion of Fools shall be destroyed.

He that spareth his Rod hateth his Son; but he that loveth him chasteneth him betimes.

LESSON LIV.

A Scornor seeketh Wisdom and findeth it not; but Knowledge is easy unto * him that understandeth.

Fools make a Mock at Sin; but go thou from the Presence of a foolish Man.

¹ Prov. xiii. v. 3, &c. ² Enjoys Nothing.

³ The Peace and the Love of God. ⁴ c. xiv. v. 6, &c.

⁵ To a good Man; for he is taught of God.

The

The Heart knoweth its own Bitterness, and a Stranger doth not intermeddle with its Joy.

There is a Way that seemeth right unto a Man; but the End thereof is Death.

Even in Laughter the Heart is sorrowful, and the End of that Mirth is Heaviness.

A wise Man feareth and departeth from Evil; but the Fool rageth and is confident.

The Poor is hated even of his Neighbour; but the Rich hath many Friends.

^w A Sound Heart is the Life of the Flesh, but Envy the Rottenness of the Bones.

Righteousness exalteth a Nation; but Sin is a Reproach to any People.

^x A soft Answer turneth away Wrath; but grievous Words stir up Anger.

The Eyes of the Lord are in every Place, beholding the Evil and the Good.

The Sacrifice of the Wicked is an Abomination to the Lord, but the Prayer of the Upright is his Delight.

Hell and Destruction are before the Lord: How much more the Hearts of the Children of Men?

Better is little with the Fear of the Lord, than great Trouble and Treasure therewith.

Better is a Dinner of Herbs where Love is, than a ^y stalled Ox and Hatred therewith.

The Way of a Slothful Man is as an Hedge of Thorns; but the Way of the Righteous is made plain.

A Man hath Joy by the Answer of his Mouth; and a Word spoken in Season, how good is it?

He that refuseth Instruction despiseth his own Soul; but he that loveth Reproof, getteth Understanding.

The Fear of the Lord is Wisdom, and before Honour is Humility.

^z The Preparations of the Heart in Man, and the Answer of the Tongue is from the Lord.

Commit thy Ways unto the Lord, and thy Thoughts shall be established.

Every one that is proud in Heart is an Abomination to the Lord.

^w 1. c. *Contented.*

^y *Fatted.*

^x c. xv. v. 1, &c.

^z c. xvi. v. 1, &c.

When

When a Man's Ways please the Lord he maketh even his Enemies to be at Peace with him.

A Man's Heart deviseth his Way, but the Lord directeth his Steps.

Pride goeth before Destruction, and an haughty Spirit before a Fall.

Pleasant Words are as an Honey-comb, sweet to the Soul and Health to the Bones.

A froward Man soweth Strife, and a Whisperer separateth chief Friends.

The hoary Head is a Crown of Glory, if it be found in the Way of Righteousness.

He that is slow to Anger is better than the Mighty, and he that ruleth his Spirit then he that taketh a City.

The Lot is cast into the Lap; but the whole disposing thereof is of the Lord.

^a The sining Pot is for Silver and the Furnace for Gold; but the Lord trieth the Hearts.

Whoso mocketh the Poor, reproacheth his Maker, and he that is glad at Calamities shall not go unpunished.

A Reproof entereth more into a wise Man, than an hundred Stripes into a Fool.

Let a Bear robbed of her Whelps meet a Man, rather than a Fool in his Folly.

Whoso rewardeth Evil for Good, Evil shall not depart from his House.

The Beginning of Strife is as when one letteth out Water: Therefore leave off Contention before it be meddled with.

He that justifieth the Ungodly and he that condemneth the Just, are both an Abomination to the Lord.

A Friend loveth at all Times, and a Brother is born for Adversity.

He that hath a froward Heart findeth no Good, and he that hath a perverse Tongue falleth into Mischiefe.

A ^b merry Heart doth Good like a Medicine, but a broken Spirit drieth the Bones.

Wisdom is before him that hath Understanding, but the Eyes of a Fool are in the Ends of the Earth.

^a *Prov. xvii. v. 3, &c.* ^b *Cheerful.*

Even a Fool when he holdeth his Peace is counted wise, and he that shutteth his Lips is esteemed a Man of Understanding.

c A Fool's Mouth is his Destruction, and his Lips are the Snare of his Soul.

He that is slothful in his Work, is Brother to him that is a great Waster.

The Name of the Lord is a strong Tower; the Righteous runneth into it and is safe.

The Spirit of a Man will sustain his Infirmary; but a wounded Spirit who can bear?

He that is first in his own Cause seemeth right; but his Neighbour cometh and searcheth him.

The Poor useth Intreaties, but the Rich answereth roughly.

A Man that hath Friends must shew himself friendly, and there is a Friend that sticketh closer than a Brother.

d He that hath pity upon the Poor lendeth unto the Lord, and look, what he layeth out, it shall be paid him again.

There are many Devices in a Man's Heart: Nevertheless the Counsel of the Lord shall stand.

Judgments are prepared for Scorners, and Stripes for the Back of Fools.

LESSON LV.

e Wine is a Mocker, strong Drink is raging, and whosoever is deceived thereby is not wise.

It is an Honour for a Man to cease from Strife; but every Fool will be meddling.

Counsel in the Heart of Man is like deep Water; a Man of Understanding will draw it out.

Most Men will proclaim every one his own Goodness: But a faithful Man who can find?

A King that sitteth in the Throne of Judgment, scattereth away all Evil with his Eyes.

Who can say, I have made my Heart clean; I am pure from my Sin?

The hearing Ear and the seeing Eye, the Lord hath made them both.

e Prov. xviii. v. 7, &c.

e Ib. xix. v. 16, &c.

e Ib. xx. v. 1, &c.

Love

Love not Sleep lest thou come to Poverty; open thine Eyes, and thou shalt be satisfied with Bread.

A Tale-bearer revealeth Secrets: Meddle not with him that flattereth with his Lips.

An Inheritance may be gotten hastily; but the End thereof shall not be blessed.

Say not thou, I will recompence Evil; but wait on the Lord and He shall save thee.

The Spirit of Man is the Candle of the Lord, searching all the inward Parts.

^d The King's Heart is in the Hand of the Lord as the Rivers of Water; and He turneth it whither soever He will.

Who so stoppeth his Ears at the Cry of the Poor; he shall cry himself, but shall not be heard.

The Man that wandereth out of the Way of Understanding, shall remain in the Congregation of the Dead.

Who so keepeth his Mouth and his Tongue, keepeth his Soul from Troubles.

The Desire of the Slothful killeth him; for his Hands refuse to labour.

There is no Wisdom nor Understanding nor Counsel against the Lord.

The Horse is prepared against the Day of Battle: But Safety is of the Lord.

^e The Rich and Poor meet ^f together: The Lord is the Maker of them all.

Train up a Child in the Way he should go; and when he is old he will not depart from it.

The Rich ruleth over the Poor, and the Borrower is Servant to the Lender.

Cast out the Scorners and Contention shall go out; yea Strife and Reproach shall cease.

The slothful Man saith, There is a Lion without, I shall be slain in the Streets.

Foolishness is bound in the Heart of a Child: But the Rod of Correction shall drive it far from him.

Make no Friendship with an angry Man, and with a furious Man thou shalt not go.

Least thou learn his Ways, and get a Snare to thy Soul.

^d Prov. xxi. v. 1, &c.

^e Ib. xxii. v. 2, &c.

^f In the Grave.

Seest

Seest thou a Man delight in his Business? He shall stand before Kings, and not before mean Men.

§ I labour not to be rich: Cease from thy own Wisdom.

Wilt thou set thine Eyes upon that which is not? For Riches make themselves Wings and fly away.

The Drunkard and the Glutton shall come to Poverty, and Drowfiness shall cloath a Man with Rags.

Hearken unto thy Father that begat thee, and despise not thy Mother when she is old.

Buy the Truth and sell it not; also Wisdom and Understanding.

My Son, Give me thine Heart, and let thine Eyes observe my Ways.

Who hath Wo? Who hath Contention? Who hath Wounds without Cause?

They that tarry long at the Wine, they that go to seek mixt Wine.

Look not thou at the Wine, when it giveth its Colour in the Cup, when it moveth itself aight.

At the Last it biteth like a Serpent, and stingeth like an Adder.

LESSON LVI.

¶ If thou faint in the Day of Adversity, thy Strength is small.

If thou forbear to deliver them that are ready to be slain, if thou sayest, I knew it not:

Doth not He that pondereth the Heart consider it? And shall not He render unto every Man according to his Works.

Lay not Wait, O wicked Man, against the Dwelling of the Righteous: Spoil not his Resting place.

For a just Man ⁱ falleth seven Times and riseth up again; but the Wicked shall ^k fall into Mischief.

Rejoice not thou when thine Enemy falleth, least the Lord see it and it displease Him.

My Son, fear thou the Lord and the King, and meddle not with them that are given to change.

ⁱ In the Grave. ^g Pr. xxiii. v. 4. ^h Ib. xxiv. v. 10.

ⁱ Into Trouble. He does not here speak of Sin at all.

^k And rise no more.

Every Man shall kiss his Lips that giveth a right Answer.

I went by the Field of the Slothful, and lo it was all grown over with Thorns.

¹ It is the Glory of God to conceal a Thing; but the Honour of Kings to search out a Matter.

The Heaven for Height and the Earth for Depth and the Heart of Kings is ^m unsearchable.

Go not forth hastily to strive, lest thou know not what to do in the End thereof.

By long forbearing is a Man persuaded; and a soft Tongue breaketh the Bone.

Confidence in an unfaithful Man, is like a broken Tooth and a Foot out of joint.

The North Wind driveth away Rain; so doth an angry Countenance a Back biting Tongue.

He that hath no Rule over his own Spirit, is like a City that is without Walls.

ⁿ As Snow in Summer and as Rain in Harvest, so is Honour bestowed upon a Fool.

A Whip for the Horse, a Bridle for the Ass, and a Rod for the Fool's Back.

Answer a Fool according to his Folly, ^o lest thou also be like unto him.

Answer not a Fool according to his Folly, lest he be wise in his own Conceit.

Seest thou a Man wise in his own Conceit? There is more Hope of a Fool than of him.

The slothful Man saith, There is a Lion in the Way, a Lion is in the Streets.

As the Door turneth upon its Hinges, so doth the Slothful upon his Bed.

The Slothful hideth his Hand in his Bosom; it grieveth him to bring it again to his Mouth.

The Sleggard is wiser in his own Conceit than seven Men that can render a Reason.

He that passeth by and meddleth with Strife belonging not to him, is like one that taketh a Dog by the Ears.

As a Madman who casteth Arrows, Fire Brands and Death:

¹ Prov. xxv. v. 2, &c. ^m Very hard to be searched.

ⁿ Ib. xxvi. v. 1, &c.

^o If thou dost answer him thus, thou wilt be in Danger of this. And yet thou must do it, lest, &c.

So is the Man that deceiveth his Neighbour, and faith, Am not I in Sport?

Where no Wood is, there the Fire goeth out, and where there is no Tale Bearer, Strife ceaseth.

Whoso diggeth a Pit shall fall therein, and he that rolleth a Stone, it will return upon him.

A lying Tongue hateth those that are afflicted by it.

LESSON LVII.

Boast not thyself of To morrow, for thou knowest not what a Day may bring forth.

Let another Man praise thee and not thy own Mouth, a Stranger and not thine own Lips.

A Stone is heavy and the Sand weighty; but a Fools Wrath is heavier than them both.

Wrath is cruel and Anger is outrageous: But who is able to stand before Envy?

Faithful are the Wounds of a Friend; but the Kisses of an Enemy are deceitful.

A continual dropping in a rainy Day and a contentious Woman are alike.

Iron sharpeneth Iron; so a Man sharpeneth the Countenance of his Friend.

As in Water Face answereth Face, so the Heart of Man to Man.

Hell and Destruction are never full; so the Eyes of Man are never satisfied.

Tho' thou shouldst bray a Fool in a Mortar; yet will not his Foolishness depart from him.

The Wicked flee when no Man pursueth, but the Righteous are as bold as a Lion.

A poor Man that oppresseth the Poor, is like a sweeping Rain which leaveth no Food.

He that turneth away his Ear from hearing the Law, even his Prayer shall be an Abomination.

The rich Man is wise in his own Conceit; but the Poor that hath Understanding searcheth him out.

He that covereth his Sins shall not prosper; but who confesseth and forsaketh them shall have Mercy.

Happy is the Man that feareth alway; but he that hardeneth his Heart, shall fall into Michief.

P Prov. xxvii. v. 1, &c.

2 Ib. xxviii. v. 1, &c.

A Man

A Man that doth Violence to the Blood of any Person, shall flee to the Pit; let no Man stay him.

A faithful Man shall abound with Blessings: But he that hasteth to be rich, shall not be innocent.

He that rebuketh a Man, afterwards shall find more Favour than he that flattereth with the Tongue.

Who so robbeth his Father or Mother and saith, It is no Transgression, the same is the Companion of a Destroyer.

He that trusteth in his own Heart is a Fool; but who so walketh wisely, he shall be deliver'd.

* He that being often reprov'd hardeneth his Neck, shall suddenly be destroy'd, and that without Remedy.

A Man that flattereth his Neighbour, spreadeth a Net for his Feet.

Seest thou a Man that is hasty in Words? There is more Hope of a Fool than of him.

The Fear of Man bringeth a Snare; but who so putteth his Trust in the Lord shall be safe.

* Every Word of God is pure: He is a Shield unto them that put their Trust in Him.

Give me neither Poverty nor Riches: Feed me with Food convenient for me:

Least I be full and say, Who is the Lord? Or lest I steal and take the Name of my God in vain.

The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Ravens shall eat it.

* Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised.

* c. xxix. v. 1, &c.

* c. xxx. v. 5, &c.

The End of Part III.